

*Il Davide Perseguitato* 2

DAVID  
persecuted.

Written in Italian

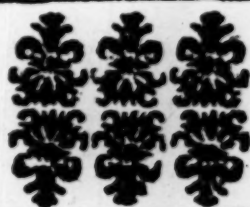
By

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By

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# DAVID

## Persecuted.

**T**H E Y that make a question whether it be true or no that God speakes any more to men, or indeed that men have any more intelligence from God; let them beleeve it for a certaine that hee speakes, but they are too deafe to heare the language; let them beleeve it for certaine that hee writes, but they are too blinde to perceiue the Character: Hee that will understand his voyce,  
A hee

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hee that will read his letter, let him betake himselfe to the Holy writ, that is a Vocabulary, which the Spirit of God hath left us to explaine his profound discourses by, that is a key to disclose all those obscure letters that are directed to us from heaven.

Will you, O Princes, will you, O people, conceive what it is that God speaks when hee sends a pestilence, when hee sends a famine, when hee sends warre, when hee brings estates to destruction, or in hazard to be destroyed? Goe runne over these names in the Vocabulary of the Almighty.

But the weake and weary eyes of our mind eschew the light of the truth, they precipitate themselves into an abyſſe of miseries,  
and

DAVID *persecuted.* 3

and among the obscurities of the night grope for the splendour of the sunne : Thus wee renounce the prerogatives of the new law.

It is not the way to get forth of the Clouds in which the Israelites walked, for men, but to change them. Those divine mysteries which they beheld only clouded up in darknesse, are now most transparently observed in a cleare skie ; yet the causes of the Revolutions of States, of the increase of one, of the diminution of another, of the fall of Princes, of Famine, of Pestilence, of Warre, were openly displayed to them, and wee on the contrary envelop them in the obscuritie of a thousand ambiguities, as if that were not true which the grea-



#### 4 DAVID *persecuted.*

test Divines have told us, that the Chastisements which came upon the Israelites befell them for our example.

God speaketh but once (saith *Iob*) and speaketh not againe: the holy writ is that booke in which hee hath spoken: there then ought to be searched the causes of good or bad events, where clearly and for our sakes they are written.

To frame Politicke aphorismes, to set downe rules for it taken from prophane authors, is in a manner to pretend that mans will is necessarie and conducting.

Nay I could find in my heart to say that it is an undeifying of God, and a deifying of the second causes: He makes them serve his turne, but them hee serves

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serves not. Hee that in discus-  
sing upon naturall events  
brings in God only for a reason,  
is but a poore Philosopher; and  
hee that brings him not in, in  
Inquiries of Politick occur-  
rences, is but a poore Christian;  
when it is his pleasure that the  
fire which at one-time scorched  
should at another coole, hee  
must have recourse to his al-  
mighty power in working mi-  
racles, but hee may very well  
without miracles give way,  
that the same action which at  
one time hath reared up a  
Prince, should at another sink  
him.

*Vid. Dan.*

Our too leaden wings can-  
not eagle us up from this base  
earth, wee walke in a gloomy  
aire, without lifting up our  
eyes to that most glorious

A 3      Sunne

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Sunne of the Empireum.

The Politick treatises of the Gentiles which are but earthly, bring us back to earth, in that they have in them but earthly causes, but the holy instructions which are sent us from heaven producing heavenly causes, bring us home to heaven. O most benigne Lord, may it please thee to give to drink of thy most cleare and living water, this thirsty wretch who forsakes the stinking and muddy Cisternes of the Gentiles, rather loathing them than satisfied with them.

If I knew not my selfe unworthy to bee taken out of the darknesse of my grosse ignorance, I would most humbly and upon my knees intreat thee for one ray which like the dawning



DAVID *persecuted.* 7

ning leading mee on to the  
most cleare Noone, might at  
this present in some part draw  
mee out of the obscuritie of  
this dimme night, that I might  
discover those deepe and pro-  
found mysteries which are  
concealed from the feeblenesse  
of our understandings.

*The Prophet Samuel re-  
proves Saul, because  
that contrarie to Gods  
commandement, hee had  
left Agag King of the  
Amalekites alive, and had  
not slaine all his cattell.*

**T**He disobedience of *Saul*  
gives the last turne to the  
wheele of his greatnesse : It is



## 8 DAVID *persecuted.*

a fire which consumeth crowns,  
for they are soldred with obedience. He knoweth not what  
belongs to matter of state that  
loseth this towards God : hee  
teacheth others to forgoe it to-  
ward their superiours, and as  
much as in him lyes, destroyes  
the compacture of the universe.

Disobedience is the of-  
spring either of the arrogance  
of the braine, or of the weak-  
nesse of the senses ; either that  
men thinke to doe better than  
they are commanded, or that  
they are inclined to doe worse ;  
In one of these the frailtie  
sometimes meets with com-  
passion, in the other the con-  
tempt alwaies provokes to ven-  
geance : This can never bee in  
regard of God, because it is not  
possible to bee wiser than God,  
and

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and when it is practised among men, although it may often seeme to produce good fruit, yet is it alwayes naught, as that which proceeds from an evill plant. Well ordered Common-wealths have not forborne to punish it, though prosperous victories ill disciplined bringing with them more damage than defeatments doe.

*Saul excuses himselfe in that the people had preserved the best of the spoile to sacrifice them to God : Obedience is better than Sacrifice ( answers Samuel. )*

**G**od had already ordained  
the Sacrifice when he had  
A 5 com-

10 DAVID *persecuted.*

commanded that all the men, and all the Cattell of the Amalekites should be flaine; so many Priests they were, that were appointed to kill them, so many sacrifices as to bee killed.

There want not this day such *Sauls*, that sacrifice to God the sacrifices of disobedience. These golden mountaines heaped up with impiety that seemes sometimes to adorne them, defile the altars of God, they onely garnish the ambition of man: Hee that thinks with these to pacifie his divine Majestie, incenseth it: as much as in him lyes, with execrable blasphemie proclaimes that Majestie to bee most wicked, and makes him partaker of his misdeeds, as if hee were bound to bee appeased.



DAVID *persecuted.* 11

sed with him, so hee may but have a share in the purchases of his villanies.

*The Prophet replies, Because thou hast rejected the word of the Lord, the Lord hath rejected thee from being King. Saul sayes to him, I have sinned, return with mee that I may worship the Lord.*

SEE the power of ambition, which hath oftentimes more force upon the hearts of men than the Commandements of God have : He makes as if he repented, because hee feares to lose the Kingdome : Hee repents not because hee  
cares



12 DAVID *persecuted.*

cares not for losing Heaven  
But ( Oh the deceivable judge-  
ments of men ) because hee re-  
pents not, hee loseth the king-  
dome of Heaven ; when hap-  
pily had hee repented, hee had  
lost neither the kingdome nor  
heaven.

Hee that will learne the best  
art for preserving of states, let  
him read the decalogue, he shall  
find there in ten lines dictated  
by the holy Ghost, those di-  
rections that are the most as-  
sured for the achieving of hea-  
ven, and the least deceitfull for  
soveraigntie upon earth: Poli-  
cie is a Sea so inconstant, so tur-  
bulent, that there is no place  
to bee found in it where wee  
have not scene one Prince or  
other cast away, it is a peece of  
Architecture so decayed, that it  
always

DAVID *persecuted.* 13

alwayes threatneth to fall  
downe, that to keepe the  
frame of the world upon its  
basis, God, that heaven and  
earth may not be confounded,  
permits it still to bee tottering,  
yet sometimes under those that  
observe his owne precepts.

*Samuel offers to depart; Saul  
takes him by the skirt of  
his garment and teares it :  
Even so shall the king-  
dome of Israel bee rent  
from thee, addeth the  
Prophet.*

**D**Oe not (Oh yee Princes)  
spoil your subjects; Let  
the vestments of the Priests be  
sacred in your eyes : Hee that  
spoilth

#### 14 DAVID *persecuted.*

Spoileth the subject is not a Prince ; hee is a Tyrant : hee loseth the name if hee lose not the estate.

God hath many times made garments expresse his intentions, peradventure because they are in some sort a part of our selves while they are united to us. The spirits which continually exhale out of our bodies, are those that cause this union.

The Coats of beasts are very certaine signes of their nature, as the Garments of men are of their conceit, for as that apparels the one kind, so the other doth the other. Every Countrie hath its difference of Garment because each hath its difference of conceit, which hath not a cloathing of her owne,  
hath



DAVID *persecuted.* 15

hath not a Prince of her owne:  
Against such a one peradventure  
one of the Prophets ex-  
claimed in threatning tearmes  
when hee said, Woe be to you  
which goe clad in strange gar-  
ments: It may goe for a kind  
of a sure token, that if they have  
not a stranger to their Sove-  
raigne, they would have one. A  
horses coat shewes his constitu-  
tion, and a mans his inclination.

Saul *answereth that he hath  
sinned, yet prayes the  
Prophet againe to returne  
with him to the sacrifice,  
and to honour him before  
the Elders of the people.*

**T**O leape from Religion  
to Hypocrisie, to offend  
and



## 16 DAVID *persecuted.*

and therewith to defend himselfe, is not to serve God, but to make God serve his turne, and when one cannot deceive him, to deceive others by him. The cause of so great an impietic is that execrable proposition never enough deplored, That tis all one, to bee good, and to seeme good. This may bee true in regard of men whose knowledge is but opinion.

No sooner was *Saul* made acquainted with the will of God, but hee seeks how to hinder it ; no sooner leaves hee to bee religious, but hee becomes a Politician ; as if the cunning of state which is not sufficient to defend us against men, were able to defend us against God.

The certaine knowledge that a Prince is to lose his estate,  
raises

DAVID *persecuted.* 17

raises up many to looke after it. There is no fearing of him whose fortunes the heavens oppose, and men are very gladly instruments of Gods anger. If men were among us as zealous to remunerate the good as they are to chastise the bad, and rewards were equall to punishments, peradventure the world would bee better than it is : but because punishment many times is accompanied with profit, and Reward with some losse, men are more inclined to punish than to reward : And it is very convenient that in this world the Chastisements should be greater than the Rewards, to make us know that in the other the Rewards shall be greater than the Chastisements.

*Samuel*

18 DAVID persecuted.

Samuel had said that hee would not retorne, yet hee returneth afterward, though not to sacrifice with Saul, yet to sacrifice Agag, not as Minister of Hypocrisie, or of Policie, but of Religion: Hee causes Agag to bee brought before him, that he might slay him. Hee considers in him the Image of a Tyrant waxen fat with the blood and substance of his subjects, and trembling at the anger of God. The Prophet saith unto him; As thy sword hath made



DAVID *persecuted.* 19  
made many women  
childlesse, so shall thy  
mother be made child-  
lesse among women,  
*and so hee killeth him.*

**K** Now you why the Lord  
said, *Hee that striketh  
with the sword, shall perish with  
the sword?* To adde force to the  
law of nature, that saith, Doe  
not that to another which thou  
wouldst not have done to thee:  
but little would this, if God had  
not added; for that which thou  
doest to another shall be done to  
thee: the one doth instruct,  
and the other terrifie us. If God  
should not sometimes punish  
sins in this world, they would  
not beleeve that there is a God;  
if he should alwaies punish sins  
in

20 DAVID *persecuted.*

in this world, men would think there were no other world for them but this.

*Samuel departeth to Ramah,  
and there mourneth for  
Saul, because God repen-  
teth that hee had made  
him King.*

**P**Rinces may well thinke it is no shame to remove those from their charge, that carry themselves shamefully therein: yet need they not regard that false rule of policy, that to change their Ministers before their time is to submit themselves to their subjects, to accustome them to dislike of their Governours, and a prejudiciall thing to their dominion  
in

DAVID *persecuted.* 21

in permitting them not to have the election, yet at least the approbation of his Ministers, who may thereby bee more apt to prefer the appetite of the people, before the service of the Prince. The malignitie of men hath mistaken the termes, this is not to give way to the people, 'tis but to give them eare. It is no losse of authoritie, but a purchase, and it shall never accustom the subjects to complain of such officers which deserve well, to take away those who deserve ill.

Man who is moulded of base matter attributeth to himselfe more oftentimes than to God; who though hee can never repent, yet having chosen a Minister who turneth to evill, doth speake and worke as if hee repen-



## 22 DAVID *persecuted.*

pented. And man who on many occasions to repent, either repenteth not at all, or else proceeds, as if he had not repented.

*The lamentations of Samuel appease not God, and why should his weepings appease him for Saul, when Saul himselfe weepes not?*

**H**OW oft doth the righteous offer sacrifice for the sinner, whiles the sinner himselfe is sacrificing to the Devill? whiles the one labours to appease God, the other provoketh him farther. It might seeme unto God that the righteous intercessor were a liar in craving pardon for him that refuseth it, if God did not know that the  
sinner



DAVID *persecuted.* 23

finner is like to a mad man, who oft hath need of one of understanding to speake to the Physician for him.

God in some sort complaines against *Samuel*, when he saith, *How long wilt thou mourne for Saul?* God could not (if one may say so) endure his lamenting, and not hearken to his suit. These are those waters which in a manner offer violence to Heaven; The Spirit of God moveth upon such waters, and they make a river of oblivion in Paradise. The tears which are shed, the prayers which are said, and the supplications which are sent up to God for others, are as acceptable to God, and more peradventure than if they were made for themselves: They are esteemed of  
more

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more merit, at least in regard of the moralitie of the action. Why then doe some Princes perswade themselves, that they satisfie the obligation wherein they are obliged to some one, when they yeeld him his suit which hee hath made for another? Or to say more truly, why doe some favourites beleeve that there is such an impiety in their Princes? Let them call to minde that the office of a favourite is the office of an Angell, and ought therefore to present the suits and supplications of the subjects to their Lord, and to bring backe the gracious grants of the Lord unto the subjects; he that doth the contrary is a Divell, and no Angell.

*Fi*

DAVID *persecuted.* 25

Fill thy horne with oyle  
( *saith God to the Pro-*  
*phet* ) and goe to Ishai  
the Bethleemite, for a-  
mongst his sonnes I  
have provided mee a  
King : *Hee answers,*  
How can I goe, for if  
Saul heare of it, he will  
kill me.

**T**Hus he answereth, not be-  
cause he feareth death, but  
because hee is desirous to doe  
service unto God; he much pri-  
zes his life in that case wherein  
to die is not to obey: Hence let  
those that are imployed by  
their Princes learne that the  
death of the servant is seldome  
the service of the Lord. It

B ought



## 26 DAVID *persecuted.*

ought indeed to bee received  
couragiously, but never to bee  
encountred but when it is very  
usefull, and when the dying is  
an obeying. A man of worth  
is a high prized instrument of  
the greatnesse of his Prince, if  
hee cares not to preserve him-  
selfe for his owne sake, yet hee  
ought to be careful of preserva-  
tion for his Lord and Masters  
sake. Every man that is fitted  
to die is not fit to doe service.  
It is true also what I have said  
even in the common Souldier,  
(whose life rather than his brain  
is dedicated to the Princes ser-  
vice) that he ought also to en-  
devour to obey, and not to die.  
Hee that runnes headlong on  
death, doth not spend his life to  
the advantage, but casts it away  
to the losse of his Lord; his ser-  
vice



DAVID *persecuted.* 27

vice is to overcome, and not to die, and indeed they lose that are slaine. To expose needlessly to death that body which can doe service to its Prince, but whiles it lives, is a most pernicious desire of vaine glory, contrary to good policy, against good military discipline, and an affection full of deceit and flattery; into which even the Generals whose life is most precious, doe often precipitate themselves, as if it were a greater bravery to fight than to command. But that Army is but in a bad taking (pardon me this digression) whose safety consisteth in the arme, not in the braine of the Generall. To know how to command well in warre, is a part of the imaginative faculty. The imagination

28 DAVID *persecuted.*

to worke well requireth a good measure of heat, whose contrary is feare, which how little so ever it bee, the other abates, and how little so ever that abates, the imagination is disturbed; whence it comes to passe that to bee afraid and to command well cannot stand together: But how many are there that incited more by Honour than by Courage, do both fight and feare? these may handle the sword well, but yet not apt for command. The heating of the braine is not in our owne power, as is the managing of the hands: wee have no command over that, howsoever absolute dominion we have over this other; for otherwise cowardize were not blame worthy if it were of nature necessarily

DAVID *persecuted.* 29

rily in us. Thence it followes that there is no greater or surer signe of a brave courage than to command well in a battell; where both Reputation and life, yea, and many times the State it selfe comes upon the stage.

*The Lord willetb Samuel to take him a calfe out of the flock, and to say that hee is come to doe sacrifice.*

**B**Ecause God could succour him by ordinarie meanes, hee would not have recourse to extraordinary. If hee should alwayes bee doing of miracles, men would not thinke his Providence so great in creating  
B 3 the



### 30 DAVID *persecuted.*

the second causes; and if hee never used miracles, hee should not perhaps be knowne to bee Almighty. Where God worketh many miracles, there is commonly great need of them; and where there is such need, there is but little faith. When hee is not knowne by his Impression, stamp, or Image, which hee hath imprinted in the things by him created, then he findeth it requisite to make himselfe seene in the workes of his Omnipotencie.

*Samuel obeyeth the Lord,  
goeth and calleth Ishai  
and his sonnes to the sacri-  
fice, and looking on Eliab  
supposeth him to bee the  
man*



DAVID persecuted. 31  
man whom hee should annoynt,  
because hee is the tallest and the goodliest of  
person.

Had the Prophet beene of the  
opinion of those Philosophers,  
who have censured men of great  
stature to be void of wisdom, hee  
would not at the first sight so much  
have respected the tallnesse  
of stature. I for my part am  
not of that opinion, but doe  
hold it to be most false.

IF those Philosophers beleev-  
ed the neerenesse of the  
braine to the stomack, doth  
trouble the operations of the  
understanding, and if they have  
also imagined to themselves,

B 4      that

### 32 DAVID *persecuted.*

that the vitall spirits which ascend from the heart, may bee made animall spirits, for the service and operation of the Braine are unapt for such effect, unlesse they bee first somewhat cooled (because of the incompatibilitie of wisdom with heat) wherefore have they not also affirmed the taller sort of men to be wiser than the little, as having their Braine farther distant from the perturbations of the stomack, and their spirits not so hot by reason of their long way, and larger distance from their Originall? Peradventure they are deceived, in that they beleeve that men are alwayes great by the forming Power, through the superabundance of matter, not observing that many times there concurr  
eth

reth with it as a principall Instrument the Quantitie of heat, as it is commonly verified in those whose tallnesse is accompanied with slendernesse. It hath therefore been noted as a true observation, that the tall men that have little heads, and the little men which have great, have more Braine than the rest; which commeth to passe not as many have thought, because the little head in the great body, and the great in the little maketh a mediocrity in the ordinarie stature of men; which is false if wee measure the mediocritie of the part in respect of the whole of which it is a part: But because the little head in a great man, is a signe that the extension did proceed of heat, and by consequence that



### 34 DAVID *persecuted.*

the littlenesse of that member commeth through defect of matter in the bony and fleshy parts, which being but small, produceth the thinner and more delicate Organs which do not obstruct, or hinder the operations of the braine. The little man having a great head, is an argument that it is full of braine, especially if he bee but slender, for it cannot be ascribed to the thicknesse of the skull, because that Nature would rather have imployed that matter to have made the man taller or greater. I am excusable if I seeke by reason to overthrow this doctrine, because I am willing to verifie it by the example of mine owne stature.

*The*

DAVID persecuted. 35  
The Lord willett Samuel  
not to regard the counte-  
nance of Eliab, nor the  
talnesse of his stature, but  
hee had refused him,  
judging not as men doe by  
the outward appearance,  
but beholding the Heart.

**L**Oe here the vanitie of  
Metoposcopie and Physt-  
ognomie is pointed at. Beauty  
or Comlineffe is a most perfect  
consonancie arising out of the  
symmetrie and proportion of  
the first Qualities: It gets in the  
eye because it is faire; It at-  
tracts the will because it is  
good, it moves the vnderstan-  
ding because it is true. The Po-  
ets in the vanity of their fables  
have

36 DAVID *persecuted.*

have haply come neere vnto the truth calling beautie by the name of the Sun, of the Stars, & of Heaven: It is certainly a peece of that Harmony which the motions and aspects of the Heavens, of the Sun, and of the starres doe incite, and hath such a radiant light in it selfe, that (though wee know not why) it doth if not inforce our minds, yet certainly incline them strongly. The Providence of God hath seldome informed the fairest body with the fairest mind, that men might not beleeeve, that from the same Harmony of temperament of the starres, from which proceeds the Beautie of the one, that of the other did proceed likewise.

*Ishai.*



DAVID persecuted. 37

Ishai having finally brought forth his sonnes before Samuel to the number of seven, hee refusing them all, asketh whether he hath no more : Ishai answering, there is yet one which is feeding of the sheepe, the Prophet causeth him to be sent for, and annointeth him in the midst of his Brethren, being the same whom the Lord had appointed in the stead of Saul.

**G**od having at first chosen for King, the tallest that was in Israel, chuseth the second

### 38 DAVID *persecuted.*

cond time the least that was in the house of *Isbair* : *The first shall be last, and the last shall bee first,* (saith the Lord) who then chose the last to bee the first. There is no difference of time with God, in whose eternitie there is neither first nor second. The eldest may be stoutest, but are not usually the wisest. That tendernesse that commonly enfeebleth the Children of our old Age, maketh the organs of their understanding more tender and delicate. The cold of him that engendreth, gives them the more wisdom, and his organs the better discourse : whence it comes, that if the last begotten be commonly the weakest, yet they are oft and many times the wisest. He that bringeth *David* from the sheep-hooke

DAVID *persecuted.* 39

hooke to the scepter, and exalteth him from the stable to the Kingdome, it is hee that humbled himselfe from his Kingdome to the stable : Hee that is both a shepheard and a King, maketh him a King who was but a shepheard. There is a kind of Analogie in all sorts of Commands. He that said that to know well how to order a table, was a signe that hee knew also how to marshall an Armie, might as well say, that hee that could well keepe a flock of sheep, had the skill how to governe a people well.

God from the fold hath taken Kings, from husbandry and hunting Tyrants. The husbandman will have the earth to produce that which naturally it doth not, and that it should produce



#### 40 DAVID *persecuted.*

produce hee wounds it. The hunts-man by shedding the blood of poore innocent beasts, groweth to bee delighted in Crueltie : But the sheeheard conducts his flock to pasture, brings it back to the fold, preserveth it from maladies, and defends it from wolves: his taking their milk, & their wooll, is a disburthening of them, not a wounding. Let Kings learne to take their Ministers sometimes even of the shee-fold: The best men are not alwayes in the greatest Palaces : a lowly Cottage oftentimes incloses a high spirit, and a ragged rock a very cleere diamond.

*The*

DAVID persecuted. 41

*The good spirit departeth  
from Saul, and the evill  
one entreth into him.*

**G**ods refusals are the devils  
purchases: where the one  
departs, if the other enters  
not, hee at least drawes very  
neere, either to perturb or to  
possesse.

*Let us seeke out one that can  
play well (say the servants  
of Saul) that the King  
may bee eased, when hee  
is molested by the evill  
spirit.*

**T**Hey beleevd peradven-  
ture that the Melancho-  
lick humour being stirred up,  
they

## 42 DAVID *persecuted.*

they that are oppressed by it  
might bee eased by melodie.

There have beene some of  
opinion that Melancholie is  
produced of the devill. The  
wiser sort if they did not be-  
leeve that it is of his producti-  
on, yet judged that it may easi-  
ly prove to be of his introducti-  
on, and therefore termed it  
the Bath of the devill, because  
it is the Lees, because it is black,  
becanse it hath an Analogie  
with the darknesse of sinne :  
The occasion of their beleefe  
was the seeing sometimes how  
by the fixation thereof men  
were lifted up or elevated in an  
extasie : Yea, and sometimes  
how the sharpnesse thereof irri-  
tating the braine, and stirring  
the Images therein, hath made  
some to speake things whereof  
before



DAVID persecuted. 43

before they were not held capable; whence I thinke it came to passe, that many oppressed with the greatnesse of the effects produced by this humour, have often judged the animall spirits to be infernall spirits.

I deny not, there are found some melancholicke persons possessed with devills, or that melancholy is an apt bath for the devill; but I affirme it not only of the grosse, thick and dark melancholic, but even of that also which produceth the subtilest and lightest spirits. He hath need of active bodily instruments for his operations in the body. Hee joynes himselfe therefore gladly with the subtilest and finest spirits, because they being in some sort of a middle nature, being corporeall

#### 44 DAVID *persecuted.*

poreall and inecorporeall, are a more proportionate receptacle for a spirit to unite himselfe to a thing that is meerely corporeall. An ancient Sage beleevved that our soule which hee imagined to bee at first clothed with aire, had need of the like organs to joyne it to the body, whereunto hee thought it not united but assistant; neither are there wanting among the Divines those that have conceived the Angels to be clothed in like manner.

*They tell Saul of David, that he is strong, a valiant man of war, can play well, is a wise and a comely person, and that God is with him.*

How

DAVID persecuted. 45

**H**OW should the devill continue his possession, being to bee assailed with so many prerogatives, but that finding in them some rayes of the glorious Archangell *Michael*, hee must needs flie and hide himselfe in the bottomlesse pit of hell?

*Saul sendeth to Ishai for his sonne that keepeth the sheepe, whom Ishai doth send unto him with some presents.*

**M**En ought not to come before Princes without presents, nor to depart from them without thanksgivings.

*Saul*



46 DAVID persecuted.

Saul maketh him his Armour-  
bearer, and writes vnto  
his father that hee doth  
not send him his sonne a-  
gaine, because hee hath  
found fauour in his sight.

—  
**A**Nd who is hee that is so  
gracious in the eyes of  
Saul? It is even hee that is to  
take his Kingdome from him:  
It is an extraordinarie thing  
amongst men, that their loves  
become their overthrowes: the  
affections of a corrupt mind, like  
those of adiseased body, are al-  
wayes pernicious; nor are they  
motions of Nature, but the  
motions of that which hath  
destroyed Nature, the inclines  
not to that which corrupts her,  
if

DAVID persecuted. 47

if thee be not already corrupted; and if thee bee corrupted, thee is dead, thee is gone.

David sung and played when Saul was vexed with the Devill, and then the Devill left him, not because of Davids musick, but his Goodnesse.

**H**Ad the devill a bodie, Musick might haply bee able to chase him out, being unable to endure the power of Melodie: hee who is a friend to it, is an enemy to sinne. One that writ hereof, tooke the delighting in Harmonie, to be a morall signe of Prædestination: Sinne discomposeth all the consonancies in man, making a discord



48 DAVID *persecuted.*

tord between the inferiour and superiour parts, which is the cause of all evill, and finally of the last of all dissonancies, which is Death.

If Health bee but a Harmony of the Temperament, and sicknesse a dissonancie, why are humours molested? why farther distempered with divers medicaments, and not rather reduced to a true temper with consonancies? Musick would be the truest medicine for all Maladies, if wee knew the right and true proportion, and how to apply to each that kind of Consonancie that would correct it: If any acromatick musick hath beene able to stir up the melancholik humour and to inrage it, why should not the contrary bee effectuall to qualifie and restraine it? If



DAVID *persecuted.* 49

If Nature in our maladies did happily feele that due consonancie that were requisite, shee would peradventure rouze up her selfe as well as the string of an Instrument ; which though it be without life, yet stirs and moveth it selfe, as soone as it feeleth a perfect union. Shee discovers the truth hereof, in those that are stung or bitten by the *Tarantula*, when wee see that Nature strives not to deliver her selfe from that poyson, untill shee bee first stirred with that Consonancie, whose proportion doth correct her. This is not proper to that malady alone, but all other I beleeve would in the like manner be cured, if the Consonancies of all were as well knowne : But the ignorance of men, and the

C      discomposed

30 DAVID persecuted.

discomposed nature of Sinne,  
makes us runne to the Physici-  
an, when wee should have re-  
course to the Musician.

*The Philistims come to as-  
sault the Israelites, Saul  
with his Armie goeth to  
encounter them, each of  
them planteth his Armie  
on the edge of a hill, and  
leave the valley betweene  
them : There was in the  
Philistims Army a man  
called Goliah.*

**H**Ee was a Giant, and hee  
was a bastard ; The Giant  
hath for his Correlative the rash  
and foole-hardy : hee being  
greater



DAVID *persecuted.* 51

greater than men, thinks himselfe equall with God, as if where Humanitie doth end, there must needs Divinitie begin, and that there were not rather an infinite distance betweene. This is that Generation that opened the Cataracts of Heaven, which made the sea overflow the Land; Antiquitie could no way describe them so well as to describe their fighting against God. The greatest individuals of one Species, are for the most part *Lucifers*.

Hee was a Bastard, and Bastards are commonly valourous, because they come of Parents that were a morous. The Birth and Parentrage, which ordinarily makes men hide their Talents, with the glories of

C 2                      their



52 DAVID *persecuted.*

their forepassed Ancestors, which bringeth them that are present and living asleep, hath no place in these who being oftentimes poore and despised, yet finding in themselves the spirit of those that begot them, in a desperate manner, get up to the steepest of the mount of Glory, alwayes egged on by the bitter touches of their spotted beginning; the continuall reproach and perpetuall spurre of generous spirits. But if on the contrarie their minds bee dejected with their miseries into a dead sleep, and will not be excited and awakened with the sharp stings of Honour, they are not worthy to be reckoned amongst men; whence it ariseth that Bastards most commonly light upon the extremes either  
of

DAVID *persecuted.* 53  
of valour or of basenesse.

*This Goliah defieth the Is-  
raelites to a single combat,  
hee requires that the for-  
tune of the whole warre  
may bee restrained to the  
fortune of one petty duell.*

**T**O hazard their whole for-  
tune, without hazarding  
at the same time all their forces,  
hath beene taken to be no well  
advised course: which yet per-  
adventure might doe well e-  
nough, if men could be content  
to lose all their fortune, before  
they had lost all their forces.  
The present victories then  
might facilitate the future. But  
such Conditions if ever they be  
C 3 promised,



## 54 DAVID *persecuted.*

promised, are very seldome observed. Such single Combats are but Preludiums to set battailes, and the happie successe therein is rather a signe that men may conquer, than that they have done it. The Constellation of that party whose Champion hath beene Victor, is then taken to be stronger, when it shall appeare that hee is governed by that which appertaines to the King, and not by his owne peculiar.

*There was none amongst the Israelites, but was afraid of this man. The King promiseth to give him his daughter in Marriage, that shall overcome him.*

Rewards



**R**ewards make valour appear, which lay hid before : they produce it, they do not create it. It is great prudence in men to moderate their promises when they are in great dangers : To make too large ones, is a token of fearefulness, and oftentimes doth not prevent the danger, but changeth it : To deliver from great dangers, yeelds great reputation ; Rewards increase strength and reputation, and strength endangers the State : From hence it comes that Promises are not kept, not because they are made with purpose not to keep them, but because men are changed with their change of fortune, and hee that should performe, is no longer the same that promised.

56 DAVID persecuted.

David, who was returned home, comes now into the Armie, to bring certaine presents to the Officers, under whom his Brethren did serve: Hee enquires concerning the businesse in hand: Hee asks what shall be the reward. His elder brother rebukes him of pride and overweening.

**T**His man discernes not Pride from Fortitude, because hee looked on his brother with an envious eye, not with an eye of love. There are many vertues which have their operations common with vice, being distinguished only by the Intent:



## DAVID *persecuted.* 57

Intent : which because it cannot be seene, is judged of by others, and mens judgements are not alwayes without passion, it seldome happens that they judge without error. He would not have any adventure on that which hee dares not adventure on : Those defects that are common, seeme rather the defects of mankind, than of any particular persons : hee layes the blame on us, that by being free from such defects himselfe, acquites nature of them too.

**C. David**



58 DAVID persecuted.

David is brought before Saul, who seeing him so young, telleth him that he is not able to fight with the Giant, who was experienced in warre from his youth.

**P**Rinces ought not to put any upon a great enterprize, who hath not first beene brought up and tried in things of the like nature. Danger hath not the same looke with it when wee are neere it, as when wee are at a distance; when tis far off from us, our understanding represents only the Honour and the Profit; but when wee approach face to face, wee see nothing oftentimes, but the horreur of Death. It

DAVID *persecuted.* 59

It is true that Courage is a  
reall thing in a man, yet never-  
thelesse hee knowes not that he  
hath it, till experience hath  
made him know that hee hath  
had it. There are many that  
prove better upon triall than  
they thought they should have  
done; and many come short of  
the opinion they had of them-  
selves. Wise men are very  
fearefull of danger, because they  
have considered well of it: but  
when they come to try it, and  
are no longer to consider of it,  
they stand no longer in feare of  
it. On the contrary, they which  
are of little judgement, ima-  
gining all things alike, when  
they find it otherwise than they  
imagined, they grow also ma-  
ny times to be other manner of  
men, than before they held  
themselves for. David



60 DAVID persecuted.

David to encounter this doubt  
of Saul, declareth how hee  
had smitten Beares, and  
how hee had slaine Lions.

**T**O recount our owne  
doughty Acts is often-  
times vanitie, here it is of ne-  
cessitie : hee did not rehearse it  
to shew that hee had overgone  
great dangers, but to undergoe  
greater ; not to be commended,  
but to bee commanded.

Saul resolves to let David  
goe to fight ; Hee puts  
on him his owne Armour,  
which David being not  
able to manage, puts it off.

**E**VEN as little men cannot  
fight well with great Ar-  
mour,



mour, so neither can the lesser Princes with those greater. He that hath not fitted himselfe with armour of his owne, is not to fight in anothers. *Patroclus* came not to his Death till hee put on that of *Achilles*. This is the common Doctrine of the Politicians, yet I take it sometimes to faile in regard that there are often found men of that worth, that like *Ostriges*, they convert others Armes into their owne substance. This may come to passe, when one receiving an Armie without a Head, makes himselfe to bee obeyed, and managing them by his valour, brings himselfe into great estimation ; If Generals that were no Princes, have sometimes drawne by such meanes the Armies to be at their

## 62 DAVID *persecuted.*

their Devotion, and have gotten Kingdomes by such Armies as were not their owne, why should not a valorous Prince be able to doe it by the Armes of his Friends?

*David goeth with his staffe  
and his sling, with five  
smooth stones against the  
Giant.*

**H**Ee had no need of other Armour, hee was armed with his confidence in God. Hee which hath this Armour, can never perish: If we happen to be deceived, tis because wee deceive our selves, having our confidence in those things in which wee ought not, or not having so much as wee ought;

to

DAVID *persecuted.* 63

to bring forth a true act of Confidence, is a very difficult thing: There is requisite a great assistance of God to make one truly and only relie on the helpe of God. If such acts were more frequent amongst us, we should not haply account so many Events to bee miracles. They that teach us how notwithstanding our Confidence in God, wee ought to doe as much as wee can, or otherwise in stead of trusting in God wee should presume upon him, their meaning may haply bee, that it were but a rash presumption to perswade our selves that wee have produced any true act of Confidence; but not if wee firmly beleeeve that God for his part would assuredly helpe us, when wee for our part should



64 DAVID persecuted.

should produce such an Act.

*The Giant derides David,  
curseth & disdaines him,  
but hee putting a stone in  
his sling, throwes it at  
him, hitteth him in the  
forehead, makes him fall  
groveling on his face to  
the ground, and running  
upon him cutteth off his  
head with his sword.*

**I**T hath beene an ordinarie  
thing in single combats, be-  
twene a giant-like man and  
one of a meaner stature, that  
the little man hath had alwayes  
the better : The Philosophers  
would attribute the cause to  
the

DAVID *persecuted.* 65

the Courage which is counted to be greater in the lesser heart; a small fire will heat a little roome, when a larger will scarce bee warmed with a great one. I have no assurance in this opinion, but would rather adventure (if I should not be thought too bold) to affirme that Courage consisteth not in the Heart, as is commonly held both by the ignorant vulgar, and many of the learned: Who knoweth that it is not rather produced by the same imaginative facultie out of which feare also proceedeth? how many that in their health were exceeding faine hearted, in raging fits have become rash and desperate, which was occasioned only by the heat of the Braine? for if it proceeded from that of the Heart,

## 66 DAVID *persecuted.*

Heart, they that are distempered with fevers should be alwayes the most couragious : and what is it that makes hopelesse men so resolute ? Is it their Heart forsooth growne lesse or more heated than it was before ? or their understanding rather which suggesteth unto them that there is no other way to escape death but by encountering it ? To what purpose doe men speake to cowards to animate them ? Reasons may indeed worke upon the Braine, but are not able to heat the Heart : Who knoweth not, that the not knowing of the danger makes men adventurous ? Whence it comes that the wisest are not alwayes the most couragious. Hardinesse (and herein I refer my selfe to the better



DAVID *persecuted.* 67

better learned) is a certaine kind of madnesse, consisting haply in a hot distemper of the Braine, which permitteth no consideration or discourse of the danger of Death. Hee that in fighting thinkes hee shall be flaine, cannot fight courageously. And albeit the Philosophers define the valiant man to be such a one as knowing the perils goes to encounter them, because it is just and honest, I beleve it ought to be understood before hee entroth into those dangers, because after he is once engaged, if he knew them hee would faint. A wise man was of the minde, that fencers were more fearfull than others, because they knew the danger more than others : It is not therefore the Heart, but the Braine,

68 DAVID *persecuted.*

Braine, and if it come from the Heart, it must be in regard that the same is the originall of all the operations of the Minde. The Divines going a surer way, would resolve this problem by saying, that it hath beene the pleasure of God by humilitie to overthrow Pride, and by the least things to abase the greatest : If it were not so not only in men, but also in States and Empires, there would be no tides and ebbes in the world, but hee that was once the greatest should alwayes so continue, seeing hee could not be overcome by a lesser.

The Politicians would allege Disdaine to be the cause : hee that despiseth his enemy, doth not strive with all his might,

DAVID *persecuted.* 69

might, but employing some part only, and that with no great heed, is often overcome by one who being weaker than hee, opposeth him with the utmost of his strength and cunning: One of the greatest errors that I have observed in great Potentates, hath beene to see how applying their forces on an enterprize, they have rather taken measure of the enemy than themselves, opposing against him only so much of their strength, as they conjectured to bee answerable to the present affaires; and whereas with a greater power they might have beene sure of victory, with an equall one they have either lost it, or at least prolonged the warres with more expence of men and money. It is very difficult to measure,



70 DAVID *persecuted.*

sure the proportion of things by their Beginnings. Childrens garments must be allowed to be somewhat larger than themselves, lest they growing greater, the garments become too little. It is enough for a meaner man if at the beginning hee bee enabled to resist a greater, that so he may but get him reputation, and by the meanes thereof hee can procure himselfe adherents and protectors.

*The Giant was no sooner slaine, but the Army of the Philistims being discomfited, betakes it selfe to flight; and the Israelites pursue and slay them.*

That

DAVID *persecuted.* 71

**T**Hat Armie whose trust is in the straightnesse of some passage, in the height of any situation, in the strength of their Trenches, in the valour of a man, or in any one speciall thing of good defence, is easily overcome by him who shall be assuredly perswaded, that if he can but overthrow such a part, or slay such a man, or passe through the difficulties of such a hill, or such fortifications, he shall find no other resistance, and therefore shall hee set forward very stoutly and courageously : Because men having once lost that by which they were confident they should overcome, being dejected, thinke there is nothing left that can defend them against the valour of their enemies. But that Armie  
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68 DAVID *persecuted.*

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DAVID *persecuted.* 69

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70 DAVID *persecuted.*

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which



72 DAVID persecuted.

which relies upon it intire selfe equally throughout is in a manner invincible; It may peradventure bee routed, utterly discomfited it cannot: Every one will fight to the Death, because every one trusting in himselfe, will not distrust of the victory, untill he hath lost his life.

*The slaughter being ended,  
David returnes with the  
Giants head. Saul en-  
quires of Abner who he  
is: Abner not knowing  
him, goes to meet him, and  
brings him unto Saul:  
He askes him whose sonne  
hee is: hee answers, he is  
the Sonne of Ishai.*

See

DAVID *persecuted.* 73

SEE how fading or how displeasing the memory of benefits is in Princes; either *Saul* did not remember *David*, or else hee was not willing to remember him: Hee that but a little before had found so much favour in his sight, hath now lost it both in his sight and memorie: The memory of a benefit lasts well, if it lasts as long as the benefit, and the respect that is begotten thereby often dies before its Father. If Reasons may bee rendered for the affection of a Prince towards a Courtier, bee they drawne of Profit or out of Pleasure, or whether accompanied with Honestie, yet is it a thing but of small continuance: If it follow Reason, it formes a habit of which commeth satietie, and

D if

#### 74 DAVID *persecuted.*

if it be not grounded on Reason, the ground of such affection faileth. It is a vanity to thinke our selves able to yeeld a reason of the affectionate favours of Princes : Those are great, and slowly will they end, for which there can no reason be given how they came to begin. There are starres which incline them thereunto by their influences, neither are those loves alwayes happie, for neither are the aspects of these alwayes favourable : In this manner haply that great scholler meant it, though hee was not so understood, when hee seemed to doubt, whether any reason could be given of the Inclinations of Princes, or whether they depended on the Course of their Nativitie. And  
whereas



DAVID *persecuted.* 75

whereas in all other occurrents hee had shewed himselfe a friend unto reason, hee never spake of this Argument or matter, but made a present recourse unto Destinie, which having once coupled and conjoynd with the course of the Nativity, there is no doubt but he meant it by the operation of the starres. Politicians may cease to teach the waies to obtaine the favour of Princes; men must be borne to it, not taught it. A man may by his valour and wisdom make himselfe well esteemed, but yet not beloved.

*When hee had made an end of speaking, the soule of Ionathan was knit with the*

D 2

*soule*

76 DAVID *persecuted.*

*soule of David, in a knot  
of Amitie.*

**W**onderfull things are  
Friendship and Love,  
whence they proceed (withall  
respect, and far from all pre-  
sumption be it spoken) men  
have not yet well declared for  
all their Philosophie. Some  
have thought them to bee the  
daughters of Abundance, and  
of Want; but this were a taxing  
of Love and Amitie with im-  
perfection, and to deny the  
prime and chiefe love which  
wee call the holy spirit : for in  
the three divine Persons there  
can bee no defect. The rest of  
the Philosophers, have deduced  
the originall from the simili-  
tude of the parties loving, some  
from

DAVID *persecuted.* 77

from the Heaven, some from the starres, some from the tem-  
pet, some from the Manners, &  
some finally from the features,  
yet peradventure they have all  
mistaken : for if love came from  
the resemblance, a man should  
rather love the male than the  
female ; and whereas Love is  
but seldome reciprocall, it  
should be alwayes answered  
with like affection ; seeing one  
thing cannot be said to bee like  
another, but that the other must  
also be like to it. I beleeve that  
there are some Constellations  
conducing to Friendship, and  
others to Love, which produce  
in their subject, a kind of lovely  
Character which commeth not  
of the Temper, but rather of  
some ( I know not what ) ce-  
lestiall impressions which the



## 78 DAVID *persecuted.*

Heavens and starres with their operations have left imprinted in that tender body, and that hee is most beloved that hath most thereof, and that hee who hath lesse cannot be the object of Love, but onely of good will or respect. The reason whereof is because Beautie is the object of Love : Yet not Beauty which is like unto ours, but that which is greater, otherwise there would not (no not in *Patria*) be any love towards God: And if sometimes here we love our equall, it is either because then wee see none more worthy, or because wee doe not reflect thereon. But onely that excellence which is in God is the adequate object of Love, because that onely which is in God is the adequated object of  
our

DAVID persecuted. 79

our will : and if wee could see him as hee is, hee should infallibly make us love with him. But because wee are here as but in *Via*, he is not so represented to us : we turne our eyes to admire that celestiall Beautie where we finde it best imprinted among us, and is often termed *Gratia divisata*, which consisteth neither in the symmetric of the Humours, nor the Proportion of the Lineaments, albeit it oftentimes accordeth and agreeth well with them both when it is not hindered by any defect in the matter, and so sometimes, but not alwaies the fairest bee the best beloved. Hence we may learne the reason of the little correspondence, and the much mutability in Love : It is not alwayes coun-

D 4      terchanged

## 80 DAVID *persecuted.*

terchanged, for if the greater Beauty be beloved, that which is beloved will not love that which loveth it. It is changed as oft as there is represented to us greater beauty than which wee love. Yet it is not sufficient that it be represented unto us, if wee doe not reflect upon with a desire, and therefore many leave not their first love, because they permit not any new object of love to enter into their mind.

*Saul suffereth not David to  
returne home, but setteth  
him over his Armie : hee  
is very gracious in the  
eyes of the people, and par-  
ticularly*



DAVID *persecuted.* 8 r  
*ticularly of the servants of  
the King.*

**T**He subject that is growne  
great, diminisheth the glo-  
ry of his Master : What course  
shall a Prince take then that is  
but of slender worth ? If hee  
take not worthy men to him,  
how will he governe his King-  
dome ? If hee take such, how  
will hee be a King ? Hee is not  
King over others that hath in  
his Palace a greater man than  
himselfe. If his state be unset-  
tled, he loseth his state ; if the  
state be safe, his reputation :  
With great reason men might  
complaine of Nature, if they  
were not for the most part com-  
manded by the better. He that  
holds the Scepter, is not the  
D 5 King,

## 82 DAVID *persecuted.*

King, hee is but the servant of his Minister who obeyeth him. Crownes come by Inheritance, tis true ; but not the faculties of ruling : If fortune give those to whom shee pleaseth, Nature disposeth the other to him that deserves. That Proposition of the Philosophers is most true, that some are bound to Command and others to obey : This is confirmed by him that divided the signes of the Zodiack into commanding and obeying signes. This truth is not overthrowne by seeing him to hold a Scepter that was borne fitter for the mattock ; though hee play the King, he is not a King.

David

DAVID persecuted. 83

David commeth to Ierusalem, with the Head of the Giant, the women meet him, rejoycing, and ascribe more to him in their singing than to Saul, who is displeased thereat.

**S**hort and unhappie are the Favours of the People; short, for like the floating of the sea it is tost with every winde; a Sea that in the same haven wherein one time it hath secured ships, another sinkes them. Unhappie are they, because it is as a violent starre, whose radially beames may be good, but not lucky; it never raiseth any but to make their down-falls the greater : unhappie love because it hath



## 84 DAVID *persecuted.*

hath for a Correlative the Princes hatred : The Prince is not Lord of that people that loveth another better than him : If he be Master of their bodies and meanes, the other is Master over their Hearts and minds : But good God ! how shall a man behave himselfe ? must a mans valour needs become his infelicitie ? A wise man may indeed not desire applause, but hee cannot hinder it, except he leave those qualities for which he is applauded, or depart from them that applaud him. Ought hee then to forgoe the Talents which God hath bestowed on him ? or employ them only among wild beasts in the horrid wildernesses, or in solitary places ? The eminent vertue of men, if it be not the cause of their  
their

DAVID *persecuted.* 85

their Death, is so of their Banishment : At the first they are sought to out of necessitie, and then againe they are expelled under colour of necessitie. The Tree that was esteemed for its shadow, to shelter us from the heat of the summer, is afterwards cut downe to defend us from the cold of the winter. The same man whom Princes embraced in the heat of their necessity, is he whom they cut downe in the cold of their jealousy.

*Saul since that never looked  
aright on David.*

Nature teacheth when  
wee looke on our enemy  
to give a violent *Metum* to our  
aspect,

## 86 DAVID *persecuted.*

aspect, whether by staring fiercely, or looking askew upon him, to strike him with our very spirits, and with the greatest quantity and worst quality that may be. He that thinks them not to issue out of the eyes, and that they proceed not to touch the object, when it is neere them, is deceived, and hee that beleeves it, will not deny that they have their operation on that subject. If the only diversitie of the aspect make the selfe same radiation of the starre, to be sometimes gracious, and sometimes deadly, why should not the eyes, being the starres of this little world, have power to diversifie their effects, according to the diversitie of their aspects.

*It*



DAVID persecuted. 87

*It was not long ere the Devil assaulted Saul againe; and when David plaied and sung, to deliver him from the oppression of the spirits, hee with a speare in his hand would have slaine him, but David avoided the blow and departed.*

**T**Hat Tyrant is put to a shrewd pinch, that is growne jelous of a subject of worth and reputation : If hee kill him, hee feares the rising of the people : If he suffer him, hee doubts his raysing of them. Now hee accounts himselfe happy if in his oppressing him,  
hee

## 88. DAVID *persecuted.*

hee could make the faults of his will to be laid upon the ignorance of his understanding, and with the imputation of a mad-man smother that of an ungratefull. A most wicked peece of Policie, to make our greatest defects the best instruments of our Government : There hath beene one that made use of drunkennesse, to secure himselfe of the most valorous man of his Armie ; and *Saul* doth the like by his vexation with spirits to make *David* away : Such colourable carriages doe move the ignorant rout to compassion, rather than to rebellion, whiles they give place to Princes to bewaile the death of those, whom themselves have flaine, and to make them beleeeve that their teares of joy are teares of lamentation.

*Saul.*

DAVID persecuted. 89

Saul perceived that God was with David, when hee could not slay him with the casting of his speare, from which his valour could not defend him because hee did not expect it, neither his wisdom because hee did not foresee it.

**H**Ee that will know when God is with his enemy (and this is a morall and not a naturall knowledge) let him not consider the conquests made by his valour, and by that which wee call Prudence, but the helps he receiveth from naturall inanimate things, as Clouds, winds, fires, snow, ice, raine  
and



90 DAVID *persecuted.*

and tempests ; for they, as it is written, fulfill the will of God. What availeth our valour if God be not with us ? and what is our Prudence if God doe not governe it ? It is nothing ( I speake of politick Prudence, ) for it is a good connexion of present, things with the future and those that are past : but of that which is past, and which is present, we know but little, and of what is to come wee know nothing : For my part ( in regard of future things ) I esteeme that as wee give unto God an improper attribute of that which hee hath not, so we suppose also a vertue in man which is not in him. God hath not properly any prescience, because there is nothing future in respect of him, neither is there

DAVID *persecuted.* 91

there any Prudence in man, because hee knoweth not what is to come. That which is in God is more properly to be termed knowledge, because it is intuitive, and the other in man may be called Chance, because it works on a subject which may be or not be.

*Then Saul began to bee afraid  
of David.*

**T**Hat the Prince should be afraid of his subject, and the subject stand in feare of his Prince, hath beene accounted a Harmonie to hold the State happily together. This opinion howsoever it may seeme a witty conceit, while such feare keeps in the meane, & groweth  
not

92 DAVID *persecuted.*

not excessive, notwithstanding is most false: It is true that hot and dry may be corrected by degrees, even as heavy and light may by their Counterpoises, because the degrees of the one are knowne, and the weight also of the other; but the affections of the minde can hardly be counterpoised, because they have no firmenesse nor measure. Feare hath too sharpe a prick for those that produce it, and is too troublesome a passion to them that owne it; the one with the qualities that make them to bee feared, are spurred on forward after the Government: The other cannot willingly hold themselves in, because feare is a motion that is not naturall but violent. There is no man that desireth  
not



not to free himselfe of it : The greater part attempt it, and in attempting it the State is troubled. If the Prince be hee that feareth, he turneth to be a Tyrant ; and if any subject make himselfe feared, t'will breed a Conspiracie; if the whole Communalty, a Rebellion. The subject ought to feare the Justice of his Prince, and the Prince that of God ; if a subject make himselfe feared, he is no longer a subject, or intends not to be so ; if the Prince be afraid, he is no longer Prince, or not like long to bee. To thinke to make a Prince good by Art, may chance prove but fopperie; they are rather borne to it than brought to it : The goodnesse of a Prince consisteth in I know not what inexpressible mystery,  
that

94 DAVID *persecuted.*

that cannot be knowne, nor can be taught : It wanteth nothing of the last Individuation which gives it the being, and that same being and no other. This conceit of mine resolves the Probleme that demandeth how it comes to passe, that many who in the managing of great affaires, were held to be capable of the highest dignity and Dominion, having after attained to it, beene found to be unfit for it.

Saul *made* David a Colonel over a thousand Souldiers, and said after that hee would give him his daughter Merob to be his wife, supposing that to obtaine her,

DAVID persecuted. 95  
her, hee would so far ad-  
venture against the Phi-  
listims, that hee would be  
slaine.

**S***Aul* would that *David*  
should be slaine, but God  
permitted not that hee should  
be past the shame of being  
wicked, till it could no more  
hurt *David*, that *Saul* was past  
it. This error of advancing  
men that are rising, and not to  
know afterward how to take  
them downe, hath often hap-  
pened even to those that justly  
and without any offence of God  
ought to have done it. A starre  
though but a Comet, because it  
is a light that is newly up,  
draweth all mens eyes to it,  
even theirs whose dammage it  
threatneth.



96 DAVID *persecuted.*

threatneth. A man of worth can no sooner begin to appeare, but Princes begin to embrace him, thinking to raise themselves by his Friendship, when indeed hee raiseth himselfe by theirs, not heeding that in stead of growing they decrease. It is a difficult thing for one to advance himselfe, if he be not protected or impugned by a great one : Many times when one hath begun to advance another by protecting him, hee raiseth him higher by crossing of him, not because it is likely he would then second him, but because he knoweth not how to extinguish him. Men are ashamed, yea, and sometimes afraid to shew themselves open enemies of one that is thought to bee their friend who hath deserved well

DAVID *persecuted.* 97

well of them, and is accounted  
valorous. They seeke then by  
subtile sleights to overthrow  
him, and therewith advance  
him the more. They are not  
resolved to use force untill their  
subtilities faile them, and when  
there is no securitie in using of  
force. Neither yet doe I com-  
mend it if they then goe about  
to second them, for the things  
that are forward in growing  
should never be seconded. *Ca-*  
*tiline* by being opposed was o-  
verthrowne, and though in *Ce-*  
*sar* it had not the like effect, it  
happened so, because he was  
first seconded, and afterwards  
opposed : Yet was it better  
once to resist than alway to se-  
cond him, because where the  
victory was doubtfull, the losse  
had beene certaine. I am firme-

E

ly

98 DAVID persecuted.

ly perswaded that if *Catiline* had prevailed to be Emperour, and *Cesar* had beene slaine, the writers would have blamed the impugning of *Catiline*, and commended the opposing of *Cesar*; because there are many Politicians that make use of examples not to confirme their reasons, but to frame them. The errors of men consist in watering the Plant that groweth, placing it in their owne garden, delighting in the Beauty of it, and not knowing that it is a kind of Wolfes-bane, untill they strain at it and pull it up, and then it killeth them. If the great ones knew what hurt they receive by shewing themselves enemies to a little one, they would not permit any sparkes to fly forth, if they were not such sparkes



DAVID persecuted. 99

as forthwith give fire to the  
gunne, whose bullet should  
destroy them.

Saul marries his daughter

Merob to Adriel, whom  
hee had promised to Da-  
vid, and causeth it to bee  
told unto him, that hee in-  
tendeth to give him his  
other daughter Michol  
that loved him : David  
answereth, that hee is not  
worthy to be the Kings  
sonne in law, because hee  
is poore and of as meane  
pedigrees.

**M**Arriages are of power  
to further things former-  
ly

100 DAVID *persecuted.*

ly began, whether tending to enmity or to amitie. *Saul* seeth not how in deceiving *David* he deceives himselfe; and thinking to lay an impediment in his way to the Kingdome, hee opens him the way thereunto. Some one hath made use of such meanes with better successe, but with more cunning. Hee was a private person, and not yet a Prince, when he married his Sister to his equall, not unto his inferiour, to lull him asleep without advancing him; and because hee to whom hee married her was not so wise as *David*, hee hoped by such a marriage to have help to strengthen his side, and to find a just occasion to oppresse his Kinsman. But *Saul* had no need of *David*s help to attaine to that Kingdome

DAVID *persecuted.* 101

Kingdome which hee possessed already : Hee was without comparison greater than hee, and might rather feare to increase the reputation of *David*, than to bring his prudent watchfulnesse asleep, which was not like to give him any just occasion to oppresse him. It is no safe advice to advance men to the end to abuse them : The advancement is alwayes successfull, but there is difficultie often found in abasing them. This is written for one of the neatest peeces of policie, but I set it downe amongst the most confused.

Saul sendeth word to David,  
that hee doth not disdain  
his poverty, and that hee  
E. 3. demands



100 DAVID persecuted

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Saul sendeth word to David,  
that hee doth not disdain  
his poverty, and that hee  
demands

102 DAVID persecuted.

*demands no other Dowry  
than a hundred fore-skins  
of the Philistims.*

**H**ere comes now on the  
Stage one of the Engines  
which were hidden under the  
Honour of Marriage ; to bring  
David in danger to be slaine by  
the Philistims. If Nature had  
not often accompanied the  
most certaine perils with the  
most conspicuous glories, it  
were a commendable course  
to expose them to such dangers  
whose reputation terrifies us ;  
but because neere the greatest  
downefals are the highest hills,  
it is not safe to let men cline up  
the tops of those mountaines,  
where they may as well raise  
up as ruine themselves. Occa-  
sion



DAVID persecuted. 103

tion is it which makes men  
wise, or which brings them to  
bee knowne. Hee that at first  
sight could see into men of  
ability by a hidden token,  
shoud under pretence of Ho-  
nour make them spend their  
dayes in delieacie and idlenesse,  
and not suffer men to have a  
sight of that light, which untill  
it be stricken out doth never  
appeare. The seeds of Plants  
that are kept in vessels of Gold,  
or of Pearle, or of pretious  
stone, are honoured thereby,  
but being as buried and become  
barren, they bring forth no  
buds unlesse they be first cast  
into the Soile of the earth.  
Without motion there is no  
Augmentation. Resting is im-  
perfection in things that may  
increase: In God only it is per-  
fection,

104 DAVID persecuted.

fection, because in him there is no Augmentation. It is not in our power to make our selves great. The utmost limit of our Actions is in the hand of men, or of Fortune. How many that have beene very able in *Potentiâ*, have come to their grave without having any oportunitie to performe an Act worthy their sufficiencie?

Saul speaketh to Jonathan, and to all his servants, that they should kill David: Jonathan adviseth David, and putteth Saul in mind how much hee is obliged to him, and what injustice it were to slay him.

But

**B**Ut of what effect bee such Remonstrances of Obligations? The chiefe Obligation which a Tyrant pretends to have, is the conservation of his Dominion, and his greatest Justice is to put to death the best. To oblige were a thing very desirable if it were only to oblige, and not to bind himselfe for a farther obliging. That Obligation which seemed compleat to him that produced it, comes to be accepted but as a beginning by him for whom it was wrought. Hee that will bind another by benefits, must joyne them one to another: The report of the one must not cease before hee hath added another. The linkes that are not chained one to another doe not make up a Chaine. The

E 5. . . . . resemblance



106 DAVID persecuted.

resemblance hath a great force to move and receive in the Imagination even the Phantasmes that were dead.

Time is a destroyer of all things; where it destroyeth not the greatnesse of mens Actions, it will destroy the marvel-ling at it: for it frames them into a habit, and that being once attained, makes the operations come on without difficultie, and without any reflecting. That which is passed already doth cancell the obligation of private men; and with Tyrants that also which is to come, whether they be gratefull or ungratefull, they are alwayes afraid, that they will oblige them either by their owne rewards, or through discontent of not being rewarded, will make insurrection.

*The*

DAVID persecuted. 107

The words of Jonathan seemed to have appeased Saul, who giveth order that David returne to Court.

**T**He Truth which passeth through our understanding doth not use to flie away so fast, but that our will taketh hold and embraceth it, unless the malice of our senses defile it. It is not so hard to withdraw a wicked man from his evill purposes, as it is difficult afterward to keepe him in a good mind, thereto is requisite in a manner a perpetuall assistance, for as soone as you leave him hee returneth to that from which you withdrew him.

David

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DAVID persecuted. 107

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David

108 DAVID persecuted.

David returneth to the Court  
as in former times.

**T**hey must not all bee put  
to death of whose valour  
wee stand in feare, that thereby  
wee may be secured. To use  
a like proceeding is inconveni-  
ent, when the persons are of a  
different disposition. The be-  
nefits that serve to aid and pro-  
voke the wickedly minded a-  
gainst their Prince, are but as  
Chaines, whereby generous  
mindees are drawne to their de-  
votions. So that to oblige them  
is to bind them: But the ruine  
of the good proceeds from the  
multitude of the Evill: which  
are not only evill, but doe coun-  
terfeit as if they were good;  
so that because it is a difficult  
thing.

thing to discern Truth and Falshood, men will rather deceive themselves in hindering a thousand that ought to be cherished, than in cherishing one alone that ought to be hindered; and because it is easier to be ingratefull than to maintaine their gratitude, though they beleeve not alwayes that it is necessarie to put deserving men to death, yet they feigne sometimes that they beleeve it, that they may cover the basenesse of their minds with the forcible jelousies of their Soveraigntie.

*The evill spirit returning againe to molest Saul, when David played, Saul attempteth againe to smite him*



NO DAVID persecuted.

him to the wall with a  
speare, but hee turneth a-  
side and escapeth.

**W**Hen the subject once  
finds his Prince to bee  
afraid of him, hee stands al-  
wayes in feare of the Prince;  
such jelousies have no other fire  
to consume them but impossibi-  
lity; for he that stands in feare,  
beleeves that whatsoever may  
happen unto him, will. The  
first perill wee incur in any  
thing may be ascribed to for-  
tune, the second if it bee the  
same is commonly attributed to  
our indiscretion. But the good-  
nesse of *David* makes him to be  
excusable in regard his excee-  
ding good conscience made  
him so adventurous: *David*  
trusteth

DAVID persecuted. III

trusteth *Saul*, because *Saul* might safely have trusted *David*. As we naturally imagine other men to looke like our selves, so wee suppose them of our owne conditions. : That which shall happen to a man, is not alwayes the same that should. The consequences of the future are fallible, because the Antecedents presupposed by us are false. Hee that knew well the customes and manners of all men as they are, and upon occasion should make use of them in conjecturing what is to come, should not need to have recourse to the vanity of Astrologers.

*Saul causeth Davids house  
to be compassed with Souldiers*

112 DAVID persecuted.

diers that should kill him, yet gives them not order to enter into the house, peradventure because in those times it was reputed too great a wickednesse to kill one in his bed. Having given over himselfe a prey to wickednesse, hee had not haply as yet lost all respect unto goodnesse.

**T**hat men are not altogether wicked, nor yet perfectly good, is not peradventure because they know not how to be so, but because they cannot possibly be so: It consisteth rather in the strength of nature than of will: For if Nature have



DAVID *persecuted.* 113

have left no power to our feebleness to reach to the height of goodness, why shall wee beleieve that shee hath left any to our corruption to come to the extremity of evill? He that blamed a Tyrant in that behalf, and thereupon did pretend that their ruine was for the most preordained, declared his beleefe to be, that the mischiefes which are destructions were conservations: He discovered his not knowing, that the evill which is not a being, cannot subsist without the supporting of that good which is a being; and finally he made it manifest, that he had not read the Master of those Doctrines, with which hee had honoured his writings, because his saying was, that the Tyrant, when hee goeth not in  
the

114 DAVID persecuted.

the way of goodnesse, must not suffer it to bee quite out of his sight, and that if he will not be good throughout, yet that hee must at least have a Moity of goodnesse.

Michol tels David what perill hee is in ; shee lets him downe through a window, and layes an Image in his place in the Bed.

**G**od makes use of the Acts  
of human wittinesse, as Instruments of his Providence ; those footsteps that flie it, are the selfe same that lead to it : *Saul* makes *David* his sonne in Law, to bring him to his end ;  
and

DAVID persecuted. 115

and because he is his sonne in Law, he escapes it : That sentence, That the Destinies lead those that follow them, and draw those that are unwilling, is an unadvised saying. They that wrote it were deceived either in denying the Providence of God, or in the manner of expressing it : Hee disposeth all things sweetly : He conducteth them that goe with a good will, and those that are unwilling to goe, are conducted ( if I may so say ) by themselves.

Saul sendeth some againe to take David, they bring word that hee is sick in his bed : Finally, he loseth all respect of bed, and will have



116 DAVID persecuted.

have him slaine how ever;  
but instead of David they  
find an Image : Saul re-  
proveth his daughter Mi-  
chol, who excuseth her  
selfe by her Husbands  
threats..

**M**EN in their desires invest  
themselves so far in their  
owne interest, that they make  
themselves beleewe that every  
one that knowes them should  
cooperate with them : but if  
they also invested themselves  
in the interest of others, and  
did not consider every one in  
reference to themselves, but  
rather each one in reference to  
himselſe, and whereas they  
thinke but of theirs alone, they  
formed

DAVID persecuted. 117

formed as many interests as there are men, they would not find themselves so oft deceived. *Saul* considereth *Michol* as his daughter, and by consequence in reference to himselfe ; if he had considered her as *David's* wife, then he had considered her in reference to her selfe, and had not found it strange that she should save her husband out of her fathers hands : When women depart from their friends houses, they oftentimes leave nothing behinde them but Love.

*Saul* sends some after *David*,  
they find him in the Com-  
pany of the Prophets pro-  
phesying with them ; hee  
sends

118 DAVID persecuted.

sends others after him, and they find him in like manner : In the end full of anger and fury, he goes himselfe, and he also remains with them, and prophesieth in like manner.

**T**Here are some so superstitious, that they account all things miraculous, because they are ignorant of their second causes : some againe are so head-strong, as to deny all miracles because they know not the first cause ; and in conclusion there want not those that are so sacrilegious, that they will rather acknowledge the *Devill* to be the doer of such miraculous



lous effects than God, because they themselves are more of the *Devill* than God. I know not whether *soul* might be reckoned among these, or whether knowing the miracle, hee suffered himselfe neverthelesse to be transported by his anger and fury to contend with the Almighty. All sinners in regard of themselves doe undeifie him, yet there are found very few that doe desire to undeifie him, yet are there not wanting some, who in their choler would willingly they could reduce him to nothing, that hath brought them out of nothing. Hee that is in choler, I would say hath even lost his understanding, yea, I would thinke him starke mad, save that there remaineth only so much reason  
in

102 DAVID *persecuted.*

in him, as sufficeth to make his workes worthy of chastisement : Choler (and perhaps I am not deceived) is a short fever ; which if it were in the humours as it is in the spirits, would prove to bee a frenzie, whereunto it is so neere of kin, that if by the little while it continues it were not knowne from the other, there would scarce be any such piercing eye that could discern betwixt them : That little reason that remaines in the cholerick man makes him to differ from the mad man ; yet makes him worse than hee, because it makes him not only to erre, but to sinne.

David *flies, and going to meet*  
Jonathan, *he asketh him*  
*what*

DAVID persecuted. 121

*what evill hee hath committed that should procure Saul to persecute him.*

**H**Ee knew not peradventure that an eminent Vertue is no lesse persecuted than an exorbitant Vice. I am of opinion that even Tyrants themselves doe like well, that their Ministers be men of valour and worth, but they would measure them as they doe cloth, by their arme, allowing them as much as will fit the person they represent, and no more : Good Ministers are sometimes better than the best, because the best are sometimes as dangerous as the worst are dishonourable. It is a happinesse in Princes how good soever they be, to be served

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122 DAVID *persecuted.*

ved by good subjects equall to their affaires, for if they be of abilities above their employments, they neglect them; if beneath them, their employments ruine them. It is a fortunate thing therefore to happen on such as are fit for the purpose; seeing wee have no Instrument by which the degrees of worth may be measured, neither any one that knoweth justly how much every office requireth.

Jonathan *answereth* David  
*that hee should not need  
to feare, because his fa-  
ther would not resolve on  
any enterprize without  
communicating the same  
to*

**DAVID** *persecuted.* 123

*to him, and that he would  
advertize him thereof :  
But David doth not be-  
leeve that Saul would ac-  
quaint him with his pur-  
pose.*

**T**O what end should a Ty-  
rant communicate his Ma-  
chinations? they are so shame-  
full, that hee cannot expect  
commendations : Hee is so  
distrustfull, that he will not  
seeke any counsell, and so farre  
from trusting others, that hee  
scarcely trusteth himselfe. One  
must needs beleeeve this Truth,  
when wee see that distrusting  
the better part of himselfe,  
which is Reason, his trust is  
wholly in his sense : when he

F 2 com.

124 DAVID *persecuted.*

communicates his thoughts, he doth not impart them to have conference about them, but to command, not to be counselled concerning them, but to have them put in execution. He hath no regard of sonnes, or brethren, or wife, or friend. The interest of State is all in all with him, and besides it hee makes no account of any thing. A Tyrant is ordinarily so close by nature, and so enured by Art to conceale his intent, that when hee would willingly bee understood, hee cannot sometimes make them understand them. For not only men know not what hee thinkes, but many times they understand not what he sayes.

*They*



DAVID persecuted. 125

They agree that David should hide himselfe, and Jonathan should observe what the King saith when on the first day of the moneth he should note Davids absence from the table, and that by a signe betweene them hee should make knowne his fathers intent. Then they depart asunder renewing their oathes and covenants of friendship.

**T**He first day of the moneth being come, Saul seeing that David appeared not, flattering his desire hee would not

F 3      beleeve

124 DAVID *persecuted.*

communicates his thoughts, he doth not impart them to have conference about them, but to command, not to be counselled concerning them, but to have them put in execution. He hath no regard of sonnes, or brethren, or wife, or friend. The interest of State is all in all with him, and besides it hee makes no account of any thing. A Tyrant is ordinarily so close by nature, and so enured by Art to conceale his intent, that when hee would willingly bee understood, hee cannot sometimes make them understand them. For not only men know not what hee thinkes, but many times they understand not what he sayes.

*They*

DAVID persecuted. 125

They agree that David should hide himselfe, and Jonathan should observe what the King saith when on the first day of the moneth he should note Davids absence from the table, and that by a signe betweene them hee should make knowne his fathers intent. Then they depart asunder renewing their oathes and covenants of friendship.

**T**He first day of the moneth being come, Saul seeing that David appeared not, flattering his desire hee would not

F 3      beleewe



126 DAVID *persecuted.*

beleeve that *David* absented himselfe for feare, but rather for some uncleannesse: when he sees him not appeare on the second day, hee asketh *Jonathan* what is become of *David*, who answereth that hee is gone to celebrate the solemnity ; then *Saul* reproachfully reproveth his sonne for preferring his friendship with *David* before matter of State, by reason that while *David* lived hee could not be established in the Kingdome.

To chastise an offence committed is proper to the Law : that which would be committed is reserved to God ; that which may be committed is peculiar to a Tyrant : when it is not justice, but a point of State that seekes the life of a subject, there

there is scarce any remedie: if *David* had offended, he might have hoped for pardon, and haply have obtained it: But where there is no offence, there can be no recourse to clemencie, nor expectation of it. Those merits that would have counter-vailed his faults, doe condemne his innocencies. A great occasion it must bee to put an innocent to death, and because it is great, it is insuperable. When justice hath had her course in condemning, shee leaves Clemencie her place to absolve; but where it is injustice to condemne, the putting to death proceeds of selfe interest. It is good for him that dyes, if hee dye innocent; but in regard of the world it is better being guilty when he is condemned.

128 DAVID *persecuted.*

Hee that hath done an offence, and demands pardon, speakes not a word but to the Princes praise, hee confesseth his fault, declareth the vertue of Justice in the Prince, and in demanding his pardon, he shewes that hee doth also beleewe the vertue of clemencie to be in him. But all the words of the innocent sound to the blame of the Prince ; hee shewes him to bee unjust, hee declares him to be a Tyrant, hee seekes not to pacifie him ; he incenses him, and cannot hope for mercy because hee cannot aske it : if hee pray the Prince to spare him his life, hee must needs discover the cause that moves him to take it away, and because hee discovers it, hee is made worthie of Death.

Jonathan



DAVID persecuted. 129

Jonathan demands of Saul,  
for what offence hee doth  
persecute David : but the  
King in a rage casts a  
speare at him, and he flies.

**T**Here is nothing more of-  
fensive to a Prince than to  
requite him to declare what he  
desires to conceale. The word  
( why ) or ( when ) imports an  
Interrogation, ought never to  
bee found in their mouthes that  
treat with Princes : The in-  
terrogating hath I know not  
what superiority, because it ob-  
ligeth one to answer, and Prin-  
ces are not to be obliged, but ra-  
ther to be obeyed.

E. 5 Jonathan:

130 DAVID persecuted.  
Jonathan riseth from the  
Table in a great anger, he  
goes the next morning  
where David was, and  
gives the signe according  
to their agreement. David  
comes out of the place  
where hee was hid: Iona-  
than informes him of his  
successe, and reitterating  
the oathes of their Confe-  
deracie, and the tokens of  
their Amity, not without  
tender teares they depart  
asunder.

What thing is Friend-  
ship ? It is a union as  
one may say of two soules in one  
body,

bodie, which in a sort doe informe it, if not truly yet virtually ; and if a soule be so much grieved when it is to depart out of an earthly body which it informed ; why should it not also bee grievous to depart from another soule which she loved ? Such a departure should be but as a death, were it not that the distance of place doth not breake off the union of those things that doe not possesse any place. But as in the parting of friends the souls are not so much afflicted, the bodies are grieved in forgoing the fomentation of those spirits that were a consolation to them. It is not credible that Nature having permitted us spirits to offend us with, hath not also granted that the spirits of a friend should bee comfortable



132 DAVID *persecuted.*  
comfortable unto us. Other-  
wise the spirits of Hatred and  
of Love should be the selfe-  
same.

David *flieth and commeth to*  
*Nob to Achimelech the*  
*Priest, who marvelling to*  
*see him alone, demands the*  
*occasion thereof. David*  
*answers that hee goes a-*  
*bout the Kings service,*  
*who hath so commanded.*

**H**EE saith truth, that hee  
goes about the Kings ser-  
vice, for in flying hee doth the  
King good service by bereaving  
him of occasion to doe a great  
outrage. His flight is not to  
escape chastisement for his of-  
fences,

DAVID *persecuted.* 133

fences, but to avoyd the mischievous requitall of his benefits.

O the lamentable condition of men of high desert, they have two most potent enemies, Envy and Feare, the one very hardly to be overcome, the other impossible, nay rather the victorie over the first makes the other the greater. Envy like a mountaine, if the waters of valour increase, is sometimes overwhelmed : but feare like a ship, the more they increase, the higher doth it rise. What must they doe then, that are so beset with impossibilities ? Let them couragiously make head against the obstacles of their good fortune, if where it is ; and where not, let them give place to the evill. It is necessarie sometimes  
even

# 134 DAVID *persecuted.*

even in a storme to strive  
against the winde, if wee see  
the haven neere at hand, but if  
it be far off, it is better to strike  
saile and runne adrift than to  
make shipwrack. The most  
worthy when they are not the  
greatest, become the most in-  
fortunate : Valour can never  
clearly be discerned but only  
in a Prince : There, because it  
is profitable to the subjects,  
they reverence and feare it not,  
and because it is an honour to  
them, they commend and en-  
vie it not. It is so faire a  
thing, that if those two mon-  
sters Feare and Envie, did  
not deforme it, men would e-  
ven adore it, but haply God  
permitteth them to deforme it,  
lest it should be adored, because  
it is adored over much when it



## DAVID persecuted. 135

is not so deformed. If it be true that it is agreeable to nature, that the best should cōmand, it cannot bee contrary to Nature, that the better should be feared by him that doth command. If the eminency of vertue could bee laid aside, perhaps there would not some bee wanting, that to lead a quiet life would willingly reduce themselves to that mediocritie that might keepe them from contempt, and defend them from envie: But as that eminencie is faire, and not easie to be acquired, so it is sometimes hurtfull, because it cannot be laid aside.

David receives the sword of  
the Giant Goliah from  
the Priest, and eats of the  
Shew-bread, because hee  
found

136 DAVID persecuted,  
found no other sword for  
his defence, nor any other  
bread for his sustenance.

**N**Ecessity enforceth him,  
the sometimes makes that  
lawfull which at all times is not  
so: It is a shield, which being  
ill used, workes the ruine of the  
world. All misdeeds, how hai-  
nous soever, doe withdraw  
themselves out of the danger of  
the Law, and in stead of being  
condemned to be borne withal,  
are invested with the cloake of  
necessity: there is no absolute  
necessity in man, because he is a  
free agent; if he suffer no out-  
ward violence, hee hath none  
within him; those which wee  
call necessities, and which wee  
pretend that they free from the  
Law, are made to be such by the  
Law.

Law. They are necessary consequences by supposition, having a conditionall antecedent for their foundation : But the suppositions that are not authorized by the Law, have no consistence; for otherwise, all the actions of men should bee lawfull, seeing all might be necessary by supposing a conditionall antecedent before them, out of which a necessary consequence should arise by supposition. Therefore it is not true that necessity hath no Law, but it is very true that the necessity which hath no Law is onely that which is an enemy to the Law.

David



138 DAVID *persecuted.*

*David flies to King Achish,  
but seeing himselfe and  
his vertues knowne, being  
much afraid of his envie,  
he faineth himselfe to bee  
mad, and changeth his  
countenance before him.*

**H**E that is borne into this  
great Theatre of the  
world, ought to know how  
to suit himselfe into sundry  
habits, that hee may bee en-  
abled in this Comedy to repre-  
sent many persons. When a man  
sees himselfe persecuted by en-  
vy, hee must like the selfish  
fructified by the dew of Hea-  
ven, cast away his pearle rather  
than bee a prey to those that  
have him in chase. *David* puts  
on a forme of madnesse, and by  
it

DAVID *persecuted.* 139

it brings *Achish* to put off his envie. The countenance of the former is transformed before the eyes of the latter, not that the effigies of the one is altered, but the intellect of the other: If it had pleased the Lord by his mercy and benignity to root up envy out of the world, how many *Dauids* would change their countenances in the presence of *Achish*? But they that hate valor and vertue, let them (I beseech them) tell me what thing it is they thinke they hate, they hate even themselves. Vertue cannot bee odious; if it bee good, it is faire also; if it be faire, it is the object of love, and not of hatred. The envious is an ignorant Painter, or a malicious one; who in drawing the vertue of others de-

140 DAVID *persecuted.*  
deformes it ; either he takes the  
perfections from it , or addes  
imperfections to it, and blames  
in another that which himselfe  
hath added of his owne to it, or  
what he hath taken from it. Yet  
this were not much, if he did  
not also expose that picture to  
publike view , that they who  
cannot see the originall, might  
hate it.

*Take away David out of my  
presence, saith Achish ;  
Have I any need of mad-  
men ?*

**T**HIS King is one of those  
that when the time comes  
shall call themselves fooles, for  
having beleevd wisemen to be  
fooles : I know not which error  
to



DAVID persecuted. 141

to bee the greater, either to thinke wise men to be fooles, or to account fooles to bee wise men: of this ignorance as out of a root arise all precipitated courses. The most dangerous person that is represented, and the greatest foole that can bee found, is he that takes upon him to be wise.

*David departs thence, and saves himselfe in the cave of Adullam, where his brethren and all his fathers house come unto him.*

**A**S a foraigne warre is the onely remedy to unite the disordinate minds in Common wealths, so are enmities and persecutions to make an at-  
tone;

## 142 DAVID *persecuted.*

tonement in families. This is a true rule when the discords are not bloody, and when proceeding no farther than to some high tearmes, they are not growne to hatred.

Those brethren that in a sort would have hindered the fortune of *David*, are they which now are willing to helpe him in his misery. Base mindes applaud our felicities, and abandon us in our disasters; but they that are onely corrupted by envy, retaining yet a kinde of generosity, when their envy rather springs from desire of honour, than malignity, they run readily to assist their allies in their dangers: and if they goe not to applaud them in their glory, it is not for that they desire not to see them great, but be-

DAVID persecuted: 143

because they themselves would gladly be great.

*The malecontented also gathered together to David, and made him their Captaine.*

**I**T is impossible but there should bee some such kinde of people in a State. If the Prince be good, then the evill are malecontent; if he be evill, the good are: and some that are not displeased with the Princes government, are so with their owne, by which being ruinated and wasted, when they have no hope in quiet courses, they affect nothing but turbulencies. The state ought to beware of 2. most potent enemies, Hope and De-



144 DAVID *persecuted.*

Despaire, for these two extremes are they that molest it, the greatest and the least of quality; the one supposing that their good fortune calleth them to a better estate: the other by their evill one are stirred to avoid the worst: for this cause I suppose was that City preferred by a profest politike Writer which is inhabited by the middle sort of men.

*The Prophet Gad adviseth David to depart, & to goe into the land of Iudah, and Saul hearing that David was seene there, complaineth greatly amongst his servants, that David being not able to give them*

DAVID persecuted. 145

them vineyards nor houses, nor make them Commanders, nor otherwise reward them, should finde followers and he be abandoned.

PRinces do erre when they thinke their Rebels should not be followed in hope of reward. I speake not of *David* who was a King and no Rebelle, one that was raised up, and not risen against his Prince; one that was flying from him, and not contending against him. The rewards expected of treachery are farre greater than those that are yeelded to fidelitie. And what doe not they promise, which promise that

G                      which

146 DAVID persecuted

which is none of their owne? what doe they not give before they bee well advised that it is their owne? Disordinate minds are not content with ordinate rewards: their troublesome heads account quietnesse their enemy, and even those of a quiet disposition doe sometimes surfet of rest, because the naturall desire of change makes felicity it selfe to be tedious.

The Subjects serving their Prince, if they wil be rewarded, oftentimes are driven to shew some excessive merit, because there are few that thinke themselves bound to those whose service is bound to them: but hee that followes a rebell, hath already merited of him in that he followeth him. That false proposition, that to worke where  
one



**DAVID persecuted. 147**

one is obliged diminisheth his merit, is both pernicious to Princes, and prejudiciall to Subjects. The obligation rather increaseth the merit, seeing reward is due to the Subject, not onely for that which hee presently performeth, but for his future actions which hee hath obliged himselfe unto. The stranger that doth somewhat for the Princes service, gives him onely some fruit of his owne tree, whereas the Subject hath given him the tree it selfe with all the fruit.

148 DAVID persecuted.

Doeg the Idumean answereth Saul, that hee saw David when hee came to Achimelech the Priest, who gave him besides victuals, the sword of Goliath; the King sends to call him, and questions him thereabout. Hee who the truth being knowne, expected reward rather than punishment, doth not excuse himselfe as not guilty, but speakes with that confidence which rather proceeds of innocency than temerity, saying, And who is among all thy Servants

DAVID persecuted. 149

wants more faithfull than  
David the Kings sonne in  
law, and readier to doe all  
thy Commandements? nei-  
ther is this the first time  
that I have prayed the  
Lord for him. Farre bee  
the name of a rebell from  
me. I thought I had done  
service to thee, in doing  
service to thy chiefe Fa-  
vorite.

**T**He subjects of the Tyrant  
that hath an inward Favo-  
rite, are intangled in streights  
inextricable. Let them looke  
for ruine at all hands, if they  
hate him when he is exalted, or  
if they love him when he fal-

G 3      leth;.



150 DAVID *persecuted.*

leth ; yet what errour doe they commit in loving him, but that their Lord doth the same? He cannot finde fault with others, unlesse he first condemne himselfe ; and he deserves the greater chastisement, because hee ought to have greater advertisement, in considering who he is whom hee exalts above others. It is not the part of subjects to examine the actions of their Sovereigne : It is their glory to second them ; and yet it is not sufficient to obey the commands of a Tyrant, if wee dive not also into his secret thoughts. Hee that seekes to search into them, makes himselfe (as it were) guilty of death ; he that doth not, easily becomes liable. He embraces sometimes such a one as he could be content were

DAVID persecuted. 151

were made away by his subjects,  
hee dissembleth for his proper  
interest, yet permits not others  
to doe so for theirs. If his  
thoughts were alwayes bent to-  
ward the prosperity of his peo-  
ple, hee were a wicked subject  
that did not bend himselfe  
wholly to his service.

*Saul commands Achimelech  
and all the Priests of Nob,  
to be slaine.*

**I** Who have found elsewhere  
that the same proceeding  
which provoked *Saul*, had pa-  
cified a Tyrant, should wonder  
at the diversity of the effect;  
had it not beene produced by  
the innocency of *David*, who  
left *Achimelech* no place to de-  
fend

152 DAVID *persecuted.*

send himsef without condemning the King, not onely of an oversight as it was in the other, but even of ingratitude, perfidiousnesse, and cruelty.

Saul saith, kill Achimelech and all the Priests, but no man stirreth; hee bids Doeg kill them, and hee presently obeyeth.

**T**He voice that commandeth in generall, proceedeth not with so much sharpnesse, as that which is directed to some particular. The dividing of it into so many eares, makes so many divisions, that it becomes diminished in every of them. The rewards as also the punishments which are in  
com.



DAVID *persecuted.* 153

common, come but slowly, but the private are as soon obtain'd, as they are deserved: Hee that would chastise generall errors, or would reward the merits of all, as those of some particulars are; on the one side hee would destroy the world, and the empty treasuries on the other: And therefore as in the great errors of a multitude, the *proportio decupla* is observed, so likewise in such great benefits, the like decimation is used, if not some greater proportion. Whence it comes that particulars are more easily wrought on to doe well, and with greater difficulty to doe evill the multitude, because their feare and hope of chastisement and reward is greater.

G 5

Saul

154 D A V I D persecuted,  
Saul goeth afterward to Nob,  
where he killeth small and  
great, as well of the one  
sex as of the other, as  
well men as beasts.

**I**F that City had beene culpa-  
ble, and *David* a rebell, *Saul*  
perhaps had taken no ill course,  
that being the first and onely  
place. That Prince is sometimes  
the most pious, which upon oc-  
casion is most severe: his cruel-  
ty is deepe, but not large, be-  
cause if it be intensive, it is not  
extensive. It is true that where  
many Cities have rebelled, the  
using of greater in the first that  
is taken, doth not dishearten  
the rest, but makes them despe-  
rate and obstinate in their de-  
fence to their last breath. It is  
such

DAVID persecuted. 155

such an antidote as is not to be ministered to all that are diseased.

Abiathar a son of Achimelech escapeth out of Nob, and commeth to David, who afflicts him greatly; saying that he is the cause of the death of so many persons.

**T**His is an intolerable passion, because three most potent affections are the procurers of this griefe, and inforce the revenge: The character of friendship melting the heart, the pricke of honour which enkindles it, and finally the interest which excites it. To defend  
our



156. D A V I D *persecuted.*

our friends is so profitable for the maintaining and increasing of Monarchies, that they which have beene held to bee most prudent have endeavoured it, even in places far remote from them, nor to receive aid or service, but onely to helpe and succour them: hee that knoweth not how to make use of this rule, knoweth not how to rule. The greatest Rulers and Potentates of the world have made themselves great by this Art; yea this colour is so pleasing, that it dazleth the eyes of the people, and maketh them often applaud such a one, as under the colour of defending his friends, brings himselfe into the estates of others: but if hee finde great resistance there, seeing himselfe unable to offend those

DAVID persecuted. 157

those whom he would have opposed, hee oppresseth them whom hee should have defended.

*Word is brought unto David that the Philistims had invaded Keilah, and spoiled it: He askes counsell of the Lord, whether hee shall goe against them; who answers him, that he shall goe, overcome, and defeat them.*

**H**E that will learne the way into matter of State, let him but observe *David*, let him not enterprise with fraud, but with valour: Let him not defile his hands with civill blood,  
but

158 DAVID *persecuted.*

but with that of the stranger ;  
nor offend those whom hee  
would have to bee his subjects,  
but defend them. It is true in-  
deede that most men grow  
great by fraud ; not because  
it is more safe than valour,  
but because it is more easie ;  
whence it comes that there are  
many fraudulent, but few that  
are valorous : notwithstanding  
the greater part even of those  
that by fraud have made them-  
selves Masters, in seizing on the  
Country in which they were  
borne, have first manifested  
their valour either in enlarging  
or defending it. To defend the  
subjects of others, is to touch  
the finest string of State and  
Dominion ; if the Lord grieve  
at it, he seemes ungratefull ; if  
he suffer it and say nothing, he  
is



159 DAVID *persecuted.*

is in little safety. The Subjects are not to be defended by any, but their owne Prince : It is his proper office. He that arrogates it to himselfe, if hee bee not already, hee will be in the Princes roome. The wisest Common weales have not been ignorant how much this point importeth, declaring that they knew it for a matter of much consequence, and of maine importance, when they would not permit the Subjects themselves to bee the defenders of themselves.

Saul

160 DAVID persecuted

Saul understanding that David is in Keilah, prepares to goe and besiege him; which he foreseeing, causeth Abiathar to enquire of the Lord whether Saul will come or no, who answers he will. Then whether they of Keilah will deliver him into the hands of the King, and hee answers they will.

**T**He destruction of Nob had made the men of Keilah so ungratefull, as that they would have delivered him into the hands of his enemy, who had but at that instant delivered them out of the hands of their enemies.

DAVID *persecuted.* 161

enemies. Gratitude workes exceeding great effects in generous mindes, and the greater when it hath brought forth : It is then surely prevailing over private interest, yet must it of force give place unto feare, to which all the passions give way, I meane in State affaires, because none of them can be used when wee thinke our selves to bee thereby endangered, without which they cannot be exercised : It hath beene disputed whether the Prince or the people are more ungratefull. I am of opinion that there is ingratitude everywhere to be found, if our being gratefull cannot be without losse of our lives ; yet rather in the people than in the Prince, because it is easier to finde one man than many, to sacri-



DAVID. *persecuted.* 162

sacrifice his life to his reputation. But if the question bee of augmenting or diminishing the State, I hold Princes to bee the more ingratefull, because their interest is very great; and that of the people howsoever it bee in their entire body as great, is but small notwithstanding in every particular: whence it comes that men more easily part with a little, though in many it be much, than one man alone with much, which in many would be but little.

David

DAVID persecuted. 163

David departs into the desert of Ziph, to hide himselfe in the wood. Saul heares of it, and followes him in vain: But Jonathan goeth to him, comforts him, and saith, he is assured that he shall reigne over Israel.

SEE here the force of friendship, which makes Jonathan reioyce that David is to take the kingdome from him. Albeit that friendship seemeth to be without interest, yet is it not altogether without interest. The affection that we beare to our selves, is the rule of all our affections. They who have supposed that a friend loveth another more than himselfe, have haply

164 DAVID *persecuted.*

haply beene deceived, for if sometimes a man loseth his life, his goods and estate for his friend, it is not in regard that he wishe more good to another, than to himselfe, but because he acknowledgeth no other goods but vertues, which he gaineth, when gloriously for his friend hee forget those of fortune. But they that love riches, their estate and their life above vertue, when they saw some forgoe their goods (which they so much esteemed) for their friend, were easily induced to thinke that they loved not themselves so much as their friend.

I was never of opinion that it was any imperfection, to love himselfe above others, but have rather esteemed it an imperfection.



DAVID persecuted. 165

tion not to love himselfe more than others. He that erreth not in this, shall never offend; because he that sinneth, destroying God as much as he can, destroyeth himselfe, or as much as he may: seeing that all his good is depending on the goodnesse of God.

*The Ziphines give notice to Saul that David had hid himselfe in their woods, and they conduct him where he is; David finds himselfe out of hope, seeing himselfe encompassed round about. But Saul is advertised by a messenger, that the army of*

166 DAVID persecuted.  
of the Philistines was en-  
tered into the land.

**S**INNERS many times have no  
recourse unto God, but in  
their utmost extremity, and  
many times God delayeth the  
deliverance of the faithfull to  
prove them, and then hee hea-  
reth them: but those other are  
seldome delivered out of their  
dangers, but they returne efr-  
soones to their misdoings. He  
suffers them to returne thither  
whence their feare had with-  
drawne them, which departs as  
soon as he hath delivered them.  
To reserve himselfe from ai-  
ding his friends till they bee in  
extremity, is a thing well befit-  
ting in God, who can helpe  
whensoever hee will, and then  
willeth

**DAVID persecuted. 167**

willeth when it is best; but in men that have no power according to their will, it is perilous. When it moves not to distace, yet it diminisheth the obligation, and most commonly produceth ingratitude. There is a kinde of proceeding put in ure (yet not alwayes with good successe) by Potentates when they have received some disgust for the satisfying of two affecti-  
ons, their anger and their interest; to suffer those that have given them distaste, to be mortified, but not to bee opposed. This course is rather to be praised with enemies, and may prove well when the enmity proceeds not of emulation, if at least that act doe not lift him up to a higher spheare. It is a difficult thing for a corrivall not  
to



168 DAVID *persecuted.*

to be alwayes an enemy, when such emulation hath one degenerated into hatred: and when he ceaseth to be an enemy, hee will cease also to be a corrivall, either having passed into a further degree, or being so overpassed himselfe. Though *Saul* were more enraged against *David*, yet he leaves pursuing him to goe against the *Philistims*, with whom he hath more interest. Physitians doe sometimes not onely not assuage a grieffe, but suffer it also to grow; whiles they cure, a putrid fever happeneth. Hee is very unwise, that for the healing of a part is carelesse of the whole, which when it dieth, the part dies with it.

David

DAVID persecuted. 169

David being retired into the holds of Engaddi, Saul returnes to pursue him even in rockie places, having vanquished the Philistims, and entering into a Cave for his necessary businesse, hee hapned into the same, in which David and his men were hid; where they perswade David to kill him, but hee is contented onely to cut off a lap of his garment.

**T**O kill the chiefe Commander of an army, if hee be gracious with it, when hee that killeth him hath not another army, is the revenge of a  
H private

170 DAVID *persecuted.*

private person to discharge his passion of hatred, but not of a Prince that desireth dominion. The army is thereby incensed, maketh presently another chief, thinkes to revenge the losse of their Prince, hateth the murderer, and is more ready to die against him, than serve under him. *David*, who was in the way to the Kingdome by manfuetude and fortitude, accompanied with the feare of God, and by consequence a reverence toward his King, and humility withall, could forgoe those vertues, and take to him revenge with irreverence and cruelty, without losse of reputation. He that is come forward with one vertue, ought rather to die than to change it : there are some who having gotten reputation  
by



DAVID *persecuted.* 171

by one manner of proceeding, cannot alter it, because it is naturall to them; others will not, because they have prospered with it; and those ought never to change, whose demeanour hath ever beene vertuous. That power which is rising, because it riseth cōmonly by the meanes of reputation, must beware of losing it, and preferre it even before life, for therewith all its good is lost. Politicians have esteemed this rule to be so true, that they have made it an universall one; and will have a Prince rather to hazard his estate and life, than to lose by meanes of Peace, Truce, or tribute his reputation. I subscribe not to their opinion, yet doe I agree, that if the greatnesse of a Prince consist in his

172 DAVID persecuted.

reputation, hee ought rather to die than to lose it; but if it be founded on store of money and people which are his subjects, let him yeeld to the time, make peace and truce ever, though it bee with disadvantage of reputation; let him become tributary, though it be to an inferior nation, and leave not any thing undone how meane so ever, (so it be not against Gods Law) rather than to adventure his estate; for any thing is better than to put that in jeopardy. If that be not lost, it is never out of season to recover whatsoever is lost: Its prudence in Princes and no infamy; they ought not to abhorre any thing that may augment or maintaine their dominion. Private men write such weake rules, because they measure

DAVID persecuted. 173

sure them by their owne compasse: Every degree of men hath his proper and peculiar kinde of reputation differing each from other, so farre forth that many things accounted infamous in one degree, are well reputed in another. A Prince that hath a great estate never loseth his reputation, if he lose not his estate, for his estate is his reputation. The world is in a confusion in such sort, that men of one degree leaping into that of others by confounding the divers degrees, have confounded all the world. The Merchant will take upon him the Gentleman, and the Gentleman the part of the Prince; the religious, that of the soldier; and where the reputation of the one consists in suffering



174 DAVID persecuted.  
and forgiving of injuries, hee  
leapes into that of the other,  
whiles he seekes to requite and  
revenge. I am to be excused if  
I am long in this matter, which  
is the cause of great errors in  
the world ; for if every one  
would follow his owne profes-  
sion, it would soone be knowne  
that reputation consists in  
knowing well how to performe  
his owne profession.

David being on one side of a  
mountaine, seeing Saul on  
the other, calleth unto him  
and sheweth him his gar-  
ment, assuring him of his  
good will, complaineth  
that he is persecuted, but  
blameth the Kings Mi-  
nisters,

DAVID persecuted. 179

nisters, and not the King  
himselfe. Saul hearing  
that malice is imputed to  
his servants, doth not ex-  
cuse himselfe by them, but  
layeth the fault on him-  
selfe.

**I**T is an ordinary thing of  
male-contented men to com-  
plain, though not of the Prince  
himselfe, yet of his Ministers.  
That which *David* doth here  
out of modesty, is done often  
by others out of subtilty. To  
rise against the government,  
makes the name of a rebellion  
the lesse odious, deceives the  
people, yea, many times, the  
Princes themselves for a while,  
who sometimes discern not at

H 4 the

976 DAVID persecuted.

the first the ambition that cometh masked under discontentment. Princes ought therefore to have their Ministers about them of singular goodnesse, and of tried prudence, that upon the first rumor they may be well assured of the falsehood of such complaints, and breake the heads of such horrible Serpents at their first appearing. The reverence that the people beare toward the Prince is so great, that it would be a difficult thing to stirre them up against him, but by first beguiling them; and though it bee all one to rise against the government, and to rebell against the Prince, (because either the Prince is hee that governeth, or hee that governes is the Princes Minister) yet it appears not at first with  
so



**DAVID** *persecuted.* 177

so foule a face. It is true indeed that an insurrection of the people is occasioned by a bad Minister, in which case the Prince doth alwayes amisse to chastise him. In the people there is not alwayes one desire covered under another, but if the great ones arise against the government, it is not because they are not well governed, but because they would be governors themselves; to satisfie their demands were to consent to lose the Sovereignty, seeing such will not bee satisfied, till they obaine it.

**H 5 Samuel**

178 D A V I D persecuted.

Samuel dieth, hee is buried  
with honour, and is by  
the people most tenderly  
bewailed.

**I** Know not whether mour-  
ning for the dead procee-  
deth of piety, or of meere inte-  
rest: It may favour peradven-  
ture of piety to bewaile when  
hee dieth, but not after hee is  
dead: who would not have  
compassion of his friend, while  
he sees him, or imagines tor-  
mented with the grievous ago-  
nies of death. Men are certain-  
ly in very great paine, for they  
are in the paine due to a very  
great fault: And who would not  
after rejoyce to see him depar-  
ted victorious over humane  
frailty, and to triumph over  
death

DAVID *persecuted.* 179

death it selfe, without having left any other spoyle in that conflict than his body, and that for a very short time.

To lament the dead (if one may say) is then most impious, when it seemes most pious: and then ought most to bee done, when it seemes not due at all. The death of the righteous, at which wee ought to rejoyce, makes us to mourne; and that of the wicked, which we ought most to lament, doth rejoyce us. It is no friendly but an envious part to be grieved at the death of that friend, whose life may make us beleeve that he enjoys his deserved glory. But it is a part of piety to be sory at their death, whose wickednesse doth make us doubt that they are cast headlong into hell.

The



180 D A V I D *persecuted.*

The world is so full of snares that the good should not desire to bee in it, because there they may be corrupted; and so great is the mercy of the Lord our God, that the wicked should desire to bee therein, that they may be amended. But if we are grieved in regard of our owne interest, is it not more available that our friends pray to God for us, than to men? He that thinkes he hath lost his friend when he dieth, if he beleeve the immortality of the soule, and doth not thinke him damned, must then beleeve that the Characters of his vertues are lost with God. O how true it is that all our errors doe spring and grow from our muddy senses! They acknowledge no interest but earthly, no happinesse but worldly;  
and

DAVID persecuted. 181

and albeit man is elevated by his better part unto a more excellent knowledge, yet he cannot desire it as hee ought, because he cannot know it as it is.

David went unto the wilderness of Rachan, and understanding that there dwelt neere thereabout a man exceeding rich in flockes and other possessions, whose name was Nabal; he sent unto him on the day of sheep-shearing, to demand some reliefe of provision and victuals: But Nabal not onely denieth him, but with ill words provoking him,

182 DAVID persecuted.  
him, declaring his avarice, to bee accompanied with malice..

**I**T is an ordinary thing in denying of benefits to accompany the deniall with injuries; I know not whether it bee to cloake their avarice with hate, or because such men loving their goods as deerely as their lives, when one demāds to have any of them, are incensed with anger, as if he sought so much of their blood; or els that it comes to passe, because men in denying what is demanded, thinke they have made him their enemy that demanded it, and framing him such in their imaginations, speake of him not as one that is become such, but as  
of



DAVID persecuted. 183  
of one that is so already. Perad-  
venture also *Nabal* denies with  
arrogancy to accomplish *Da-*  
*vids* desire, doubting his guil-  
tinesse might seeme to bee some  
signe that hee stood in teare of  
violence, and to shew that hee  
doth not feare it, himselfe in  
termes begins to use it.

David is incensed by the an-  
swer of *Nabal*, and sets  
forward to destroy him and  
all his house. But *Abi-*  
*gail*, *Nabals* wife, being  
a prudent and a beautifull  
woman, hearing of *Da-*  
*vids* request, and her hus-  
bands deniall, goes with  
many beasts laden with  
victuals

184 DAVID persecuted.

*virtualls to meet David,  
and beginneth with excuse  
of her husbands ignorance,  
and foolishnesse. Shee en-  
treats him to accept of the  
present shee brought, and  
pardon her husband: And  
so David is appeased.*

**W**omen are of so great  
force in perswading,  
that it hath beene held all one  
to hearken to them, and to grant  
their requests. He that forbade  
them to bee brought up in lear-  
ning, had an eye perhaps not  
onely to their difficulty of un-  
derstanding, but also to their  
facility in perswading. He that  
was judged by the Lord God to  
be the wisest, made use of such  
an

DAVID *persecuted.* 185

an instrument; and that tyrant who was written among the most circumspect, was afraid of this force. Women have alwayes delight joined with their words, and where delight is, there is also perswasion. If the understanding doth not agree to it, the will consents: so that when that which they say cannot be believed, yet they which have said it must not be displeased. Their teares are their Enthymems, their beauty is their sword: where they doe not procure love, there they move compassion; yea, and sometimes they perswade the better, because they have no skill in perswading: There is no cunning suspected where there is no science, yet there is more thereof in their countenance than in all  
Rhetor-



186 DAVID *persecuted.*

Rhetoricke. It is lawfull to forgoe all fiercenesse in favour of a sex that is so amorous : The weaknesse of it makes us not ashamed to lay downe all our wrath to it, yea, rather makes him ashamed that doth not lay it downe.

David doth blesse God and Abigail, for having by her prudence diverted him from revenging himselfe of Nabal.

**I**T is a great good hap to be taken off from a necessity of revenging himselfe. Hee that can divert it and doth not, deserveth great blame; hee that hindreth it, great commendation; and hee meriteth more that

DAVID *persecuted.* 187

that desireth to be so diverted. But there are many now a dayes desirous of such necessities, which if they be but small, they seeke to augment them, and faine some when they finde none. They account it a glory to revenge, and the name of revengefull, glorious. This is a proper art for those who having no talents by which they make themselves knowne to be men, will make themselves knowne to be beasts; they know not how to make themselves honoured, therefore they will make themselves feared, as if reputation and feare were all one. The vulgar rout breede such kinde of people by applauding them, but such applauses turne to their ruines, seeing the quarrels which beginne among  
the

## 188 DAVID *persecuted*

the greater sort are for the most part quenched with the blood of the meaner. Cities will never be rid of these blood-thirsty companions, till they cease from commending their bloody proceedings, neither will the way to such false praise ever bee stopped up, till the way to the true, shall be laid open; which then onely will be effected, when Princes and States give place and occasion to their Subjects to make knowne their true valour, and reward them according to their due deservings.

**Abigail**



DAVID persecuted. 189

Abigail retarnes to Nabal,  
and because she findes him  
drunken, she forbeares till  
the morning to speake unto  
him, and then tells him  
what had passed; which  
when hee had heard, his  
heart was dead within  
him as a stone, and within  
few dayes he dies.

**W**Hy should Nabals heart  
become dead, seeing  
his offence was pardoned? or  
rather why should not his heart  
be dead, seeing hee had offen-  
ded? David doth not cast him  
downe, it is only his owne con-  
science. Hee that offends his  
neighbour unjustly offends his  
owne

190 D A V I D *persecuted.*

owne reason, and although his neighbour hath pardoned him, she never pardons him: the revenge taken of him, is the remembrance of his offences. *Nabal* cannot beleeve that revenge to be abolished, whose characters being blotted out the memory of men, are written in heaven; for then are they written there, when they are stricke out here. He doth not perfectly pardon, who doth not pray God to pardon; which if he doe, he doth not thereby diminish the offences, but in some sort increaseth them. If the Judges, whom the Holy Ghost calleth gods, did resemble God in punishing of sinnes, as they desire to bee like God in superiority above others, there would not be so much offending, and there  
would

## DAVID *persecuted.* 191

would be more pardoning. A man hath no sooner forgiven an offence, but the Judge also pardons it; yea, sometimes also the Judge hath absolved before the party hath pardoned. That savage fiercenesse of never pardoning an enemy would soone be abolished, if their pardoning did augment the offences in the judiciary seats of men, as it doth in a sort before the Tribunall or high justice of God. But when the offended pardoneth, the offences are written above, though here being remitted they are cancelled.

David



192 DAVID persecuted.

David taketh Abigail being  
a woman of singular beauty  
and prudence to wife,  
and Saul gives his daughter,  
who was first the wife  
of David, unto Phalti.

**W**Ho desires to marry to  
Beauty, may happen to  
meet with a Devill: for the  
Devill also hath some beauty.  
But he that desires to be joyned  
with Prudence, if he marry not  
an Angell, yet he is surely married  
to an angelicall vertue.  
Prudence is a fire which converts  
all Antimony into medicine,  
makes her pleasing that's  
deform'd, makes her tolerated  
that is poore, and her quietly  
enjoyed that is faire: for it is a  
Bezar

DAVID persecuted. 193

Bezar that corrects the venome  
of beauty ; It makes it maje-  
sticall, and not lascivious, and  
being majesticall it is the daugh-  
ter of the radiant beames of *Ju-  
piter*, not of *Venus* ; rather en-  
forcing reverence, than enfla-  
ming desire. He that sees her,  
conceits her a thing impossible  
to obtaine, and the will never  
fixeth upon impossibilities ; if  
it be not fixed it reflects on the  
object, if it doe not reflect, it  
loves not, for the often reflecti-  
ons are the producers of love.

I

The

194 DAVID persecuted.

The Ziphims go to Saul, and  
advertise him that David  
is in their desarts, and hee  
goes to seeke him with  
3000. chosen souldiers.

SEE how the pride of *Saul* is  
not mitigated with the hu-  
mility of *David*, perhaps be-  
cause the pride was joyned with  
interest, and the humility with  
reputation. The proud man be-  
comes meeke, not when his e-  
nemy hath humbled himselfe,  
but when hee himselfe hath  
humbled him. That humility  
that is begotten by feare, doth  
ever mitigate the pride that is  
not brutish: hee that beleeveth  
otherwise might haply have  
beene deceiued, by confoun-  
ding the one with interest, and  
the



DAVID *persecuted.* 195

the other with greatnesse of minde. The proud man will have his enemy bow unto him; but if then when hee boweth downe, his deeds lift him up, he doth not mitigate, but rather exasperate him, because instead of magnifying him, he doth afflict and confound him. All the wise, yea, and wily men doe humble themselves to him that persecutes them; when their humility encreaseth their reputation, which it alwayes doth, when seperated from debilitie. The greatest pride that may be found, goes clad in the habit of humility; and oftentimes is not discerned by others, but him onely against whom it is imployed; and because by the rest it is not discovered, they cannot oppose against it without being blamed.

196 D A V I D persecuted.

David being enformed of  
Sauls arrivall, and having  
gotten some knowledge of  
his strength, calls unto  
him Achimelech and A-  
bishaï; asks them who  
will goe with mee into the  
army of Saul, and A-  
bishaï answers, I will goe.

**W**Hen Princes conferre a  
degree of honour on a  
subject, they will make choice  
themselves; but in a matter of  
danger, they use to leave him  
to his owne choice: and where-  
as the subject thinkes to make  
his merit the greater, by how  
much it is the more voluntary;  
the Prince on the cōtrary some-  
times holds himselfe lesse obli-  
ged

DAVID *persecuted.* 197

ged to him whom he hath least obliged. I blame not this proceeding, so it bee not of purpose to avoid to bee beholding, but to bee assured of the sufficiency and love of the subject. To expose him to danger and to love him, doe not very well agree. To make one to offer himselfe in a voluntary manner, is not sufficient argument of such affection, if without much entreatie his offer bee accepted.



198 DAVID *persecuted.*

David *and* Abishai goe to  
the campe of Saul, where  
they finde the Guard, the  
King himselfe, and all his  
souldiers asleepe.

**T**He Lord God ordinarily in  
the effects of the world suf-  
fers his hand to bee seene of  
them only that are very sharpe  
sighted, because hee workes by  
naturall instruments; yet some-  
times also he will be seene even  
of those that are blinde, because  
he workes by the supernaturall  
arme of his Omnipotency.  
When there are operations  
perceived to be contrary to the  
ordinary course, that the watch-  
full are found sleeping, that the  
prudent are overseene, that the  
valiant are faint hearted ; there  
they

DAVID *persecuted.* 199

they that are well sighted may  
discerne the hidden finger of  
God, who when hee intendeth  
the ruine of some house or  
kingdome, or any other place,  
takes from it those that might  
save it; or otherwise alters them  
in such sort, that they oppose  
not his designes: sometimes al-  
so taking away the marke of na-  
turall things, hee sends an An-  
gell to burne Cities, to destroy  
Armies, and raiseth up Cap-  
taines, that with the light of a  
torch or a lampe make Cities  
fall downe; and then there is no  
eye so blinde, but seeth therein  
the Almighty hand of God.

200 DAVID persecuted.  
Abishai would have slaine  
Saul, David would not  
permit him, but takes a-  
way his speare and his pot  
of water.

W Ho will wonder at Da-  
vid, that having beene  
as a Lion when hee slew the Gi-  
ant *Goliath*, he now shewes him-  
selfe a lambe in suffering *Saul* to  
live, if he were a figure of that  
God, who to the sinner was a  
Lambe, and a Lion to the De-  
vill. He that aimeth at a digni-  
ty, in shewing himselfe faint-  
hearted in obtaining it, will not  
prove couragious when he hath  
obtained it. *David* did not for-  
beare to slay *Saul* for any rea-  
son of State, but abstained from  
it for the reverence and feare  
of



DAVID *persecuted.* 201

of God. Where hath that man  
beene found, that knew this  
peece of policy at any time? It  
is too finely wrought to be dis-  
discerned by the eyes of those  
that are blinded with the passi-  
ons of desire to rule or revenge,  
untill having obtained the do-  
minion or the revenge they de-  
sired, their eyes happily are  
cleered; then they begin to con-  
sider that which they should  
have considered before, they  
are afraid of the example which  
themselves have begotten;  
whence it came to passe that  
many have revenged the death  
of those Princes, of which  
themselves have beene the pro-  
curers. They are terrified in  
their seat of State, they hate  
their Scepter, as if it threatned  
violent death to him that treads

202 D A V I D persecuted,  
on it or hold it : They stand in  
feare of the stars that rule over  
that kingdome, as if the vanity  
of those were true, as it is most  
false; who have beleevd that  
the violent constellations of  
kingdomes, with a very little  
helpe of the Kings Horoscope  
had the power to kill them.

David calleth out to Abner,  
and reprooves him for not  
having kept the King du-  
ly.

I Know not whether this were  
good policy to provoke the  
Generall of the army, but I  
know that *Abner* after the  
death of *Saul*, was he that made  
all the warre against *David*.

He

DAVID persecuted. 203

He complaines againe to Saul of his being persecuted, saying, if God hath stirred thee up against me, let him bee appeased with sacrifice; if men have done it, accursed bee they of God.

**H**E speakes not of appeasing men, he knowes that malignity may be extinguished, but never appeased, and that no other sacrifice doth extinguish it, but the suffering of himselfe to be extinct. He that practiseth malignity is base, he that gives eare to it is weake, 'tis not the part of a prudent or a wary man: It is a sword that is sharpe on every side, one cannot strike with



wich it, but is wounded himselfe : hee is irkesome to those that heare him, among whom while he seekes to endamage another, hee loseth his owne reputation, but yet he is hearkned to; and why they hearken to him, and how this is wrought I know not, neither will I teach nor learne it : For I hold the profession so infamous, that if I did contemplate the means of the practice thereof, I should accuse my selfe to bee guilty in the tribunall of detraction. To teach others how to bee malicious, is a great malignity, and would bee a great madnesse in me: I should sharpen that sword that hath wounded mee so oft, and should make my selfe master of a profession which I never practised but passively.

Saul

DAVID persecuted. 205

Saul confesseth againe that he bath sinned, and prayeth David to retorne, who answers; Let one come to fetch the Kings speare; but speakes not of his returning.

**T**He great favorites of Princes, if they once fall, they fall headlong, they are gone, they cānot up againe. The cause that shall separate them from their Lord must needs be great, there is no returning. The ordinary middle siz'd Courtiers, may sometimes fall and sometimes rise. The Angell fell, and so did man, but the man returned into grace, and not the Angell; because the nature of man was

was not so great a favorite, as was that of the angell. If a prince be but simply angry with his favorite, so that his anger doth not end in discharging and turning him away, it is a signe of love. We are very angry with them, whom we love entirely. It is a security of being a favorite, because the anger which may be vented when it is not kept in by feare, is entertained by love, and is finally a confirmation of the inward affection; being (as one may say) a certaine venting of matters, which being kept in the Princes breast would ruine the Courtier, and uttered with choler, they call backe the love to his beginning, which according to the property of all humane things receiveth satiety and corruption in time.

David



DAVID persecuted. 207

David saith in his heart, I  
shall one day fall into the  
hands of Saul: It is bet-  
ter for mee to goe into the  
land of the Philistims.

**H**E that hath need of for-  
tune for his preservation,  
let him be well assured that she  
is not alwayes helpfull, let him  
withdraw himselfe out of dan-  
ger: because he had her on his  
side, let him looke to have her  
against him, and conclude that  
the longer she hath lasted, the  
soner his end will come. This  
is a precept which one shall ra-  
ther finde written than obser-  
ved; perhaps because the nature  
of men which is in their dis-  
asters to complaine of fortune,  
in their good successe to boast of  
their

208 D A V I D *persecuted,*

their owne worth doth not permit them to bee afraid of being abādoned of those helps, which they know not how or whence they obtained : so that the vowes which are hanged up in the Temple of Fortune, are more to pacifie her, than to bee thankfull to her. He therefore that of necessity to maintaine himselfe in state, is driven either to the helpe of Fortune, or his best skill and cunning; let him live alwaies in feare, for in the end the instability of the one, and the deceitfulnes of the other, will let him fall into the hands of *Saul*. That Monarchy or Common-weale is not stable which is not founded on forces, lawes, and ordinances of their owne. That clocke which hath no Gnomon, and which receiveth

DAVID *persecuted.* 209

veh its motion either from  
springs or counterpoises can-  
not long endure without er-  
ring.

David *with his men goe to  
Achish, the King of Seth,  
which when Saul under-  
stood, he left off pursuing  
him.*

IT seemes lawfull to flie a-  
mong the pagans when there  
is no other way to save himsele,  
so that he live not like a Pagan;  
and hee is not alwayes to bee  
blamed, that hath recourse to  
their helpe for the recovery or  
defence of his owne estate. It  
hath beene sometimes also per-  
mitted to helpe them against o-  
ther pagans, so the helpe wee  
yceld



210 DAVID *persecuted,*  
yeeld them be in favour of rea-  
son and right. But it shall bee  
alwayes recorded for a great  
fault to succour, to encourage,  
to move or to counsell the ido-  
laters to an invasion of the states  
of true beleivers, for that  
were not to goe against men,  
but against God, to lessen his  
kingdome, and to enlarge the  
confines of the Devill.

*David saith unto Achish, I  
am not worthy to dwell in  
the head City with thee.  
Appoint me, I beseech thee  
some other place: then A-  
chish assigned him Zik-  
lag.*

*David*

**D**avid withdrawes himselfe from the Court of King *Achish*; not because Courts are to be forsaken, but hee retires himselfe, because his different religion and great valour, would have made him suspected and feared. I am not of their mind that blame and condemne the Court, it is the true Paragon of vertuous men: there is no place where vice is soner discovered, and vertue more rewarded. It is a light by which mens hearts are seene and discerned, yea, it is a most cleare test to distinguish naturall gold from that of Alchimie. He that hath great talents let him hasten thither, for there they are gloriously spent and employed. Let him not regard the complaints of those whose talents,  
how

212 DAVID *persecuted.*

how great soever they have  
beene, have not advanced them.  
It may perhaps be found, if they  
were examined, that they were  
not printed with the stampe of  
prudence, and so of no value,  
because he that had them could  
not utter them, or because hee  
would have them goe for more  
than they were worth. He that  
excels in any art or science, if  
hee have not withall some emi-  
nent place in Court, hee com-  
plaines that vertues are not re-  
garded. Princes for the most  
part both esteeme and reward  
all men according to the great-  
nesse of their quality, not of  
their ambition: and if any one  
complaine, it is thought he hath  
more of that than of the other.  
A great part of the errors in the  
world ariseth hence, not because  
every



DAVID *persecuted.* 213

every one doth not give place to his better, but because every one doth not know his better; and indeed, it is a difficult thing to know him, because hee goes not alwayes clad in the same cloth. Men deceive themselves in equivocating from a greatnesse, with an addition to an absolute greatnesse; beleeving oftentimes, because they are esteemed the best in some one thing, that therefore they should bee the best esteemed. He onely in regard hee is the greatest in his profession, shall be in great repute above others, whose profession shall be in estimation above others.

David

214 DAVID persecuted.

David with his men goes forth of the Citie to spoyle and destroy certaine idolatrous countries, and returning to Achish, makes him beleeeve that hee hath beene to endamage the Israelites; and the King thereupon is perswaded that he might assure himselfe of David, beleeeved that he had so farre provoked the Israelites, that he could no more be reconciled.

**M**Any Princes when they were growne jealous of the fidelity of a subject, have  
used

DAVID persecuted. 215

used the like meanes to be secured of him, and the chiefeft among rebels doe commonly ground their hopes in putting those that follow them in despaire. Yet all such rampiers are very weake, and easily overthrowne, as soone as assaulted with the engine of reason and state. It facilitateth pardons, makes offences to bee forgotten, and overcomes all desires, because the desire of dominion, is the first begotten and eldest of all the affections. The Princes that are wary and circumspect, doe thinke themselves onely assured of that faith which is either enforced, or interested.

*The*



216 DAVID persecuted.

*The Philistines prepare a great army to goe against Saul. Achish inviteth David to goe with him, and he accepts of his invitation.*

**I** Would not that this place should serve for any example to any Christian Princes, to accompany any Infidels in oppressing the faithfull: Hee had no thought of bringing the Philistims into the Land of Israel, but he was brought into the possession of that kingdome by Achish, unto which God had elected him. The Philistims went not to fight against the kingdome, but against the King; as was cleerely seene, when after  
the

DAVID persecuted. 217

the overthrow given to *Saul*, they returned to their owne houses, leaving *Mephibosheth* to rule and reigne in *Israel*.

*The Philistines pitch their tents in Shunem, and Saul with his army in Gilboa. Saul had all the Magicians and South-sayers that had spirits in their belly to be slaine: perhaps they had given out that the kingdome should come into the hands of David. But he staid not long from seeking out the reliques of those whom he had so persecuted: for being afraid*  
K when

218 DAVID persecuted.

*when he had seene the host  
of the Philistims, he as-  
ked counsell thereupon of  
the Lord, and when hee  
could have no answer,  
makes recourse to the De-  
vill.*

**I**T was said by a Politician,  
that Diviners are a sort of  
men deceiving those that have  
hope in them, unfaithfull to  
those that command; which  
should alwayes be prohibited,  
and ever retained in his Citty.  
But how should they be forbid-  
den, and yet retained? only be-  
cause that they that did so pro-  
hibit them, were the same that  
also retained them. There were  
two sorts of professors in time  
past



DAVID *persecuted.* 219

past running the same fortune among Princes. The cunning poysoners, and the fortune tellers: they kept still th'one sort that they might poyson others, and sometimes did banish them that they might not bee poysoned by them themselves. To th'other, they ran to know the nativities of great persons: the Princes belike thinking by violence to enforce the senses, if at any time they should raise up a subject to reigne ; yet they droue them away againe, lest others in the Princes nativity should seeke out the time of his death, or should seeke the rather to procure it, supposing heaven and the starres to be favourable to it.

220 DAVID persecuted.

Saul therefore disguised with two in his company, goeth to a woman having a familiar spirit; shee refuseth and excuseth her art, for feare of the king; but Saul swearing that no harme should come unto her, shee by her skill raiseth up Samuel; as Saul had requested; who (were it either an illusion or a vision) cleere it is, that being questioned by Saul, tels him what was to come.

**T**O seeke to know things to come by meanes of the devill, is a great error: to seeke it by

DAVID *persecuted.* 221

by the stars, is sure a greater arrogancy; by this men pretend a science, by th'other a revelation. The one wee may yet know by the permissive will of God, but the other passeth our understanding; and hee that thinkes by this meanes to know what is to come, pretends also to be God, for God onely knoweth the future without any revelatiō: But perhaps there is no other difference betwixt these professions, (setting aside the odiousnesse of the name) saving that in the one, men run voluntarily to the devill; in the other, ignorantly. Who knowes that those Astrologicall figures, are not as the circles of Negromacers, & that those same signes, and those starres have not a proportion correspondent with their characters,

K 3



222 DAVID *persecuted.*

rafters, by meanes of which, they bring the devill sometimes to foretell what is to come, but ever to deceive them? And if perchance the devill is he that doth by such arts reveale it, why doe they seeke unto him? If to get evill, it is a meere madnes; if to get some good, it is to much simplicity to beleve that the devill will bee a minister of any good.

Samuel saith unto Saul, that he, and his sons, and a part of the people shall die in battell, because he fulfilled not the will of God in the victory against the Amalekites.

The

**T**He Prince is often the occasion of the finnes of the people, and the people of those of the Prince; the one in permitting, the other in applauding them. Sometimes also God chasteneth the people for the Princes finnes, not because it hath demerited with them, but because it hath so deserved. It is true indeed that when his Divine Majesty sends the fithe of chastisement, it cuts downe the good as well as the bad; because that which hee sends into the world, is not the same which doth sever the wheat from the darnell.

K 4.

Saul.

224 DAVID persecuted.  
Saul fainteth at the hearing  
of such bitter newes, and  
afterward by the intreaty  
of the woman, with the  
perswasion of his ser-  
vants, having eaten some-  
what, returneth to his ar-  
mie.

**H**ere are seene two contra-  
ry effects in one selfe sub-  
ject, faintnesse, and fortitude;  
*Saul* seemeth to faint, when his  
heart failed at the hearing of his  
death foretold: Againe, hee  
seemes valiant when he returns  
to his Army, in which hee  
knowes that the next day hee  
shall die. But haply feares may  
be like unto loves: as the secu-  
rity of enjoying a thing that is  
desired,



## DAVID *persecuted.* 225

desired, doth diminish the desire, so the assurance of falling into a thing that we feared, diminisheth the feare of it. *Sauls* blood within him made some sudden motion at that unexpected blow; but hee afterward reflecting on it with his understanding, and imagining death as already present, hee discharged his feare, but hath nothing to doe with any other time, but with the future.

K 5

The

226 D A V I D persecuted.

*The armies gather together,  
that of the Philistines in  
Aphek, the other of the  
Israelites in Israel; but  
the Princes of the Philis-  
tines seeing David with  
Achish, advised him to  
send him away, because he  
could no way better than  
with their heads regaine  
the favour of his king.*

**I**Nterest is of such force with  
men in their operations, that  
it is accounted weaknesse to  
trust him, whose interest may  
move him to betray us. Sincere  
and plaine dealing hath nothing  
to doe in this case in matters of  
policy: who so presupposeth it in  
any,

DAVID *persecuted.* 227

any, is sometimes deceived; and because he is sometimes deceived, he doth never presuppose it. It cannot be beleevd without making some error in policy, or without some error already made. Hee that makes use of it after long experience doth not erre, yet erred then when he made experience of it.

*Achish although David had not beene with him above six moneths, saith that he had beene with him some yeers, to make it beleevd that if he had beene evill, hee should have knowne him.*

**I**T is not altogether impossible to refraine nature a long time,



228 DAVID *persecuted.*

time, but it is so in the utmost confines of possibility. There is requisite thereunto a perpetuall assistance of judgement; nature is alwayes ready to move according to her inclination, if shee bee not alwayes with-held: and if through headlesnesse or wearinesse she bee left unto her selfe, shee falls like a stone to her owne center. Herehence comes that little truth which is found in Astrologicall predictions, or rather which wee make them have; because our inclination is a mover that continually worketh in us, and doth not alwaies finde a continuall resistance. That which is violent is said to bee of little continuance, not onely for the necessity in him that useth the violence to bee alwayes working; but also because

DAVID persecuted. 229

because he is therewith so wearied, that either wearinesse or satiety makes him to cease.

David seemes to bee grieved that Achish will not take him with him, not knowing that hee hath given him any occasion to the contrary: Achish answers that in his eies he is an Angell of God, but the Princes of the army are not pleased in him.

**L**Oe here a means how one may lose his inward familiarity with a Prince, and get not his favour. The conspiracy of great ones where they beare great sway, undoubtedly either doth

230 DAVID *persecuted.*

doth ruine the favorite, or trouble the state, whensoever hee that is greatest with the Prince, is not the greatest among them. In such a case men would not bee ashamed to bow unto him, to whom though hee were not the favorite, he ought to bow: and there would be opened unto them a cleere way without any dirty flattery, or thorny danger, to run a happy course betweene obsequiousnesse, and odious liberty; but this seldome or never happens: whether by the cunning of Princes, or by nature, I know not. This Art teacheth them that the greatest in the state may not be called into inward favour without danger of dominion, from which hee is but one pace distant. Nature teacheth to lift  
up.



DAVID *persecuted.* 231

up the lowly, and to beat down the mighty: and this nature is dictated of God, who raiseth the poore from the dunghill to place him among Princes, even with the Princes of his people: It is signified by the starres, whose radiation is the thought to be great, powerfull, and glorious; which lifting men from low estate, doth seat them with Princes. It is finally manifested in the earth, whiles it favourably cherisheth and raiseth up those plants that are not wrapt in gold, that is resplendent, but buried in the baseness of the soile that is unclean. What instruction may then be given to favorites for eschewing the hatred of great ones? The wittiest politician seems to commend such a subject, as contenting himselfe

232 D A V I D *persecuted,*

selfe to bee the greatest of the great ones in authority about the Princes, cared not to exceed the meaner ones in dignity : I take this to bee want of knowledge, how to make ones best benefit of the fortunes that befall one, or rather an abusing of them : and that it is no way sufficient to extirpate envy, which is rooted in favour, and not in honour. How many have beene scene to lose their favours with the Prince, retaining still their dignity ; and of objects of envy to become the objects of compassion. He that thinkes riches and honours are envied, is deceived : It is the command, the applause, and obsequiousnesse, that they bring with them : if these were separated from the King, it were no desirable thing  
to

DAVID *persecuted.* 233

to be a King. A very small reverence, and a very little place, is sufficient to satisfie what our bodies require : but the whole world is not enough to quench the thirst of the minde ; which stands also with reason, because the body may easily finde his object in a bodily world. But the minde which is a spirit, never findes it where there is no spirit. It deceives it selfe sometimes in running with the body after some bodily thing, as toward a proper object ; but no sooner is the same obtained, but the error is discovered. Those pleasing tastes which some altogether sensuall doe account but as smoake, which are the obsequiousnes, the reverences, the applauses, these are the greatest food to the minde, because  
these



234 DAVID *persecuted*

these are the least corporeall

There are a thousand other precepts written for favourites, both to defend them from the hatred of the great, and from every other occasion that might worke their overthrow. Some also I could adde which are not mentioned by others, but because they are all vaine and frivolous, I will not fill up the page with such vanities and weaknesses: I will say one only thing, being the truest and securest course to maintaine himselfe in the Princes favour, which may well be performed, and may well be spoken of; yet can it not be learnd nor taught, which is, to preserve alwaies the love of the Prince, and the manner how to preserve it. It is true, that the favourite never  
falls

DAVID *persecuted.* 235

falls without some cause, but the same causes have not alway the same effects : for sometimes they are surmounted by an affection greater than their owne ; if this stands firme and sure, there can bee no danger ; if this shrinkes, then the ruine is at hand: not because he falls without cause, but because 'tis impossible not to give some cause, and then the lesser have more force than at another time the greater would. A constellation which would scarce have caused a simple tertian in youth (by consent of those that wrire these vanities in Astrology) is sufficient to kill one in his decrepit age. He that would not have his love decline, let him hold both his eyes alwayes fixed upon the Prince, never depart

236 DAVID *persecuted.*

part from him, never seeke any other but him; for as soone as he turnes his eyes to himselfe or others, he is undone. His greatness, his affections, his pleasures, and delights, must be in his Prince. Neither let him thinke that by this meanes hee may misse of preferments, but rather that hee shall bee sure of them, and peradventure with lesse envy. Hee that possesseth things that are subject to envy, and takes no delight in them, is rather to be pittied, than envied. But who is he that will doe so, saving the man that is full of affection, and most tenderly enamoured of his Lord. It is a thing that cannot bee reduced into Art, though it bee easily knowne. Affectation differs much from affection, which if  
he



DAVID persecuted. 237

hee hath not, let him not imitate; for such imitations are odious in the schoole of love: they that will maintaine themselves in the Princes favour with Art, their Art failes them, and they then faile with their Art.

David departs from the army, and returnes with his men to Ziklag, whereby they finde that the Amalekites have burnt the City, and carried away all the inhabitants prisoners, with Davids wives also; and the people therewith enraged, would have stoned him.

It

## 238 D A V I D *persecuted.*

**I**T is no marvell that this multitude would have stoned innocent *David*: men being angry, seeke some subject on which they may discharge their passion; yet if they finde not those that offend them, they suppose whomsoever they meet to be the same; yea, and sometimes when there appeares before them no other, on which they may revenge themselves, they beat the pavement with their feet, and the walls with their fists. And this is no such folly as many doe imagine, but an instinct of nature; which feeling the heart suffocated by so great a quantity of fiery spirits, seekes to ease her selfe by diverting some part of them in the exercising of some action.

The passions of the people  
are

DAVID *persecuted.* 239

are too distemperate going al-  
wayes to extremes, which is  
not proper to the people, as  
they are a people, but as they  
are a multitude; in which every  
one hath his particular passion,  
and participateth also with that  
of the others, and with that par-  
ticipation increaseth his owne.  
I have sometimes doubted, (but  
I say it is not a thing undoubt-  
ed) that in this increasing the  
contracting at least of the spi-  
rits hath some part : conside-  
ring that a multitude of people  
gathered together, findes no-  
thing to stay it from going whi-  
ther it may goe without sepa-  
rating, and whither they would  
not goe with lesse danger if  
they were separated : from  
whence may bee taken an in-  
struction for them that wil for-  
tifie



240 DAVID *persecuted.*

tifie themselves in a place that they have regard to accommodate in such manner, that the fortification it selfe may be able to withstand the incurfion of a multitude ; or otherwise, not thinke their strength sufficient to maintaine it with neither fire nor shot.

David *askes counsell of the Lord thereupon what shall bee done, and suddenly turnes to follow the steps of the Amalekites.*

**T**His is the best way to withdraw himselfe out of danger, to divert an angry multitude to the true object of their anger, that thereby they may forsake the false.

*They*

DAVID persecuted. 241

*They finally finde out the Amalekites, fight with them, and overcome them; recovering the prey with the prisoners: and the spoile which they had taken, David will have divided with those that kept the baggage, and were not at the fight.*

**T**He Captaine of a male-contented company, had need bee both valorous, and circumspect: That heat that stirres up a multitude, whether for love to their leader, or anger against their Prince, groweth soone cold, and then gives place to a comparison, to which succeedeth repentance; the consequence

## 242 DAVID persecuted.

quence whereof, is either the killing of their Captaine, or the abandoning of him: Neither is it sufficient for the eschewing of such a danger, to have once gotten a great reputation: time consumeth it, and how great soever it be, reduceth it to nothing. It is necessary to linke it into a chaine, not suffering the report of a great action to cease, without renewing it with another as great or greater. *David* because his flying from *Saul* might take from him the reputation hee had gotten in subduing the Giant, no sooner begins to flie, but hee fights and overcomes the Philistines, that had sacked *Keilah*; and because that flight is an argument of feare, and that feare brings a losse of reputation, he makes it knowne  
that



DAVID *persecuted.* 243

that he could twice have killed the King, to give his flight the title of reverence, and to take away the imputation of feare. Afterward being returned to Ziklag, that the malecontented might not have leifure to make any reflections on him to his harme; and desirous to maintaine his reputation, hee oftentimes with honour and profit to himselfe assaulteth the infidels; and finally vanquisheth the Amalekites, and recovereth that reputation, the diminution whereof, had brought him into the perill of being stoned.

244 DAVID persecuted.  
The Philistines fight with  
the Israelites, and have  
broken the body of their  
army, and slaine three of  
the Kings sonnes; the  
strength of the whole char-  
ged Saul, when he turning  
to his Armour-bearer,  
prayer him to kill him,  
that he might not be a de-  
rision to the uncircumci-  
sed; which when he refu-  
sed, Saul sets his owne  
sword against his breast,  
and falling on it, kills  
himselſe.

I Know not how the descrip-  
tion of death to bee the ut-  
most

DAVID *persecuted.* 245

most of all terrible things, should bee understood: If in this life the utmost of all delectable things be not to be had, why should the utmost of the terrible? One of the contraries cannot bee admitted, but the other must also bee granted. Now to live, not being the utmost of delectable things, teacheth that to dye is not the utmost of the terrible. The not finding in this our world any object that is the last of delectable and of terrible things (if we will not suppose the powers without an object) makes us beleeve that it is in the other world, and in that other world is God scene and not seene. But he that described death the last of all terrible things, meant it of things in this world; which

L 3.      would



## 246 DAVID *persecuted.*

would be true, if spoken of the  
last in number, and not in  
weight: for otherwise, if it be  
such in it selfe, it must then be  
alway such unto all: And yet  
we read of many men that have  
embraced it, to eschew some o-  
ther thing, which wee must  
needs beleewe was more terri-  
ble to them. He that wonders  
at a resolution so extravagant  
as makes a man kill himselfe;  
may marvell at nature also,  
which being sometimes terrifi-  
ed at death doth prevent it.

*The*

DAVID persecuted. 247

The Armour-bearer of Saul, seeing what his Lord had done, drawes out likewise his sword, and kils himselfe. Some Writers are of opinion that this was Doge the Edomite, Sauls favourite; who lest hee should bee punished by his successor, killed himselfe.

**T**He favorites of a Prince that hath a successor, if they die not before Saul, yet they die often with Saul. I know not how to steere them from this rocke: there hath beene one, that seeing no other remedy, made at the soveraignty it selfe, and was just there destroyed.

248 DAVID *persecuted.*

stroyed. There hath beene also that turned his backe to the West, and sate his eyes toward the East, and towards those rayes that would have beene deadly to him, had not that Sun beene then under the line of the *Horizon*. As the sons of Princes cannot endure any companion in domination, no more will Princes in their love. He that thinkes there is no envie betwixt the father and the son, is deceived. The honours done to the sonne, if they increase that of the father, doe rejoyce him; but if they diminish his, they make him sorrowfull; which because it falls out but seldome, men suppose there is no such thing. When the favorite hath hope that by course of nature hee shall survive the  
the



**DAVID persecuted. 249**

the Prince, it is a hard matter for him not to have an eye to the future; toward which if he cast a look, he loseth that which is present: but hee deserves no favour, that desires or thinkes to out-live his Lord. The greatest felicity that may befall the former, (it being not lawfull for any violently to charge upon death) would be to end his life just when the latter dieth. It is hard to die before him, because it is no easie thing to leave one that is his Patron, and his Love. He that blames Princes for having favorites, would have them inhumane and vile: What thing is a man that hath no love? or wherein may a Prince shew gracious unto others, or see himselfe his owne greatnes, but in advancing of others? and

L 5.

how

250 D A V I D *persecuted.*

how or why should he advance them, if he doth not love them? Would they have him alwayes masked? would they not allow him any, to whom he may unstrip himselfe, and discover the secrets of his heart? He that will give to Princes (that which surely they ought to have) leave to descend sometimes from their throne of Majestie, and to conferre their inward cogitations with any one, hee must allow a favorite: If the Prince lay aside his Majestie, withall he would grow contemptible; if his secrets should bee imparted unto many, they could not bee secrets; but if he be familiar but to one, open but to one, hee is then the favorite. It is wished by them that are not beloved above the rest, that the Prince would

DAVID *persecuted.* 251

would love all alike: but why should he love all alike, since he is not beloved himselfe of all alike? A well devoted subject ought to bee grieved that any one loveth his Lord more than he, and not that his Lord loves another more than himselfe. This would bee a desire to tyrannize over the affections of Princes, which men ought to reverence. He that could make his love more fervent, than that of the favorite, might peradventure make himselfe the greater favorite: but commonly men strive to unhorse him by malice, and not by vertue, because it is more easie to envy, than to love. Give me leave also further to affirme (if without offence I may) that it cannot be any blame to have a favorite,



252 DAVID persecuted.

vorite, unlesse men will say that Christ our Lord was to be blamed, whose favorite was Saint Iohn.

One passing by chance neere unto Saul, who longed to die, and asked him whence he was; and the other answering that hee was an Amalekite: Saul prayeth him to kill him, which hee excuseth.

**O** The unspeakable providence of God! he peradventure permitted not Saul to kill himselfe, he consented that his sin should kill him. One of the Amalekites, whom against the will of God hee had saved alive,

DAVID persecuted. 253

alive, God will have to put him to death. That sinner spoke for all sinners, & spake divinely, that said, My sin is alwayes against me. We have no enemies, but we make some: nor is *Saul* alone slaine by his sinne, for there be but few men that are not also killed by theirs. And it is very particular, that one particular should kill them; seeing it was the same that brought death into all the world: O how pleasant, and how profitable are the precepts of God! He is a Physician (under favour be it spoken) not onely for the soule, but for the body also. He hath left us better rules in a few leaves to preserve our health, than are contained in the great volumes of the bookes of the Gentiles.

King

254 DAVID persecuted.

King Saul dieth after he had reigned many yeeres, and with the King, dieth a great part of the people, which had demanded a King.

**F**AVOURS are not therefore demanded of God that he may doe them, but because he will doe them; hee doth them by meanes of our prayers: they are obtained with the Optative, not with the Imperative mood. Hee that will command them, deserves then only to bee heard when it is to his harme; to have beene heard to teach him that is God, neither to bee taught, nor to be commanded. Wherefore then it was that Saul did lose his life, and wherefore the:



**DAVID persecuted. 255.**

the Kingdome of Israel went out of his Progeny, is easily resolved by them, who omitting the manifold other causes, have recourse to that alone, which is the first, and chiefe, and prime cause : from whose well, all the rest proceed. But why God willeth the destruction of Kings and Kingdomes, would bee easie also to shew, were it not the will of God, is not alwayes effective, but sometimes also permissive : Hee wills that such as forsake him, lose their kingdomes ; and that they that follow him, obtaine them. Moreover, how and when it comes to passe that hee permit-teth sometimes those that follow him to be abased, and those that abandon him to bee exalted, I doe not know, and others.

thers peradventure know as little. Those Princes then that are not in Gods favour, let them alwayes feare, how prosperous soever they are: Being not able to alledge any cause of their happinesse, they must needs be afraid; if they be great, they know not why they are so: and it is to be doubted that such greatnesse cannot long endure; whereof no cause can bee given for which it began. He who hapning to come into the house of a fortunate man, did suddenly depart thence, certainly hee meant it not of them that God maketh happy and successefull, but of those whom God permitteth so to be. The ruine of *Saul* came peradventure of his owne great prosperity, his being from a base estate exalted  
to

**DAVID persecuted. 257**

to a kingdome, confirmed and settled therein with happy successe, in stead of making him the more devout, made him more confident, yea, more rash and unadvised. Let us not make it lawfull to serve him the lesse, who hath prospered us to the end; wee should serve him the more, as if the gifts or graces which God vouchsafeth us were but for our pleasure, and not for his glory. A great sort of men offend their God in their prosperity, and pray unto him in their adversity; yet is hee still the same God, when he delivereth us out of misery and distresse, and when he overturneth our fortunate courses and proceedings. It may seeme peradventure, that to deliver out of disasters doth more manifest the



258 DAVID *persecuted.*

the Divinity, than to abase prosperous fortunes; whence it is that men are more confident in his mercies, than fearfull of his vengeance. There is no man how wicked soever, but doth some good thing whereunto he afterward ascribes the cause of his good successe, and equivocating betweene the reward, and the grace given him, hath no feare of losing what he pretends to have deserved. On the contrary, there is no man so good, but he committeth some evill whereunto for the most part he attributeth the cause of his misfortune, and equivocating betweene Gods chastising and his exercising of him, sends up sometimes his supplications to God; when he should rather have sent thanksgivings; as if  
the

**DAVID persecuted. 259**

the world which is the place of meriting and demeriting, were the place also of rewarding and punishing.

To conclude, let us pray his divine Majestie, that he will be alwayes pleased to end the persecutions of the  *Davids* , with the death of the  *sauls* : And all to the glory and honour of his great Name; in which I  
end this Booke, as I  
desire also to end  
my life.

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**FINIS.**

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